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THE COMPLETE WORKS

OF

LORD MACAULAY

IN TWELVE VOLUMES

VOL. XII

B 50242

THE · WORKS OF · LORD MACAULAY

SPEECHES · POEMS · & MISCELLANEOUS WRITINGS

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SPEECHES

A SPEECH

DELIVERED IN

THE HOUSE OF COMMONS ON THE 3RD OF MAY, 1842.

On the second of May, 1842, Mr. Thomas Duncombe, Member for Finsbury, presented a petition, very numerously signed, of which the prayer was as follows :

"Your petitioners, therefore, exercising their just constitutional right, demand that your Honourable House, to remedy the many gross and manifest evils of which your petitioners complain, do immediately, without alteration, deduction, or addition, pass into a law the document entitled the People's Charter."

On the following day Mr. Thomas Duncombe moved that the petitioners should be heard by themselves or their Counsel at the Bar of the House. The following Speech was made in opposition to the motion.

The motion was rejected by 287 votes to 49.

MR. SPEAKER,

I WAS particularly desirous to catch your eye this evening, because, when the motion of the honourable Member for Rochdale[1] was under discussion, I was unable to be in my place. I understand that, on that occasion, the absence of some members of the late Government was noticed in severe terms, and was attributed to discreditable motives. As for myself, Sir, I was prevented from coming down to the House

[1] Mr. Sharman Crawford.

by illness: a noble friend of mine, to whom particular allusion was made, was detained elsewhere by pure accident; and I am convinced that no member of the late administration was withheld by any unworthy feeling from avowing his opinions. My own opinions I could have no motive for disguising. They have been frequently avowed, and avowed before audiences which were not likely to regard them with much favour.

I should wish, Sir, to say what I have to say in the temperate tone which has with so much propriety been preserved by the right honourable Baronet the Secretary for the Home Department;[1] but, if I should use any warm expression, I trust that the House will attribute it to the strength of my convictions and to my solicitude for the public interests. No person who knows me will, I am quite sure, suspect me of regarding the hundreds of thousands who have signed the petition which we are now considering with any other feeling than cordial good will.

Sir, I cannot conscientiously assent to this motion. And yet I must admit that the honourable Member for Finsbury[2] has framed it with considerable skill. He has done his best to obtain the support of all those timid and interested politicians who think much more about the security of their seats than about the security of their country. It would be very convenient to me to give a silent vote with him. I should then have it in my power to say to the Chartists of Edinburgh, "When your petition was before the House I was on your side; I was for giving you a full hearing." I should at the same time be able to assure my conservative constituents that I never had supported and never would support the Charter. But, Sir, though this course would be very convenient, it is one which my sense of duty will not suffer me to take. When questions of private right are before us

[1] Sir James Graham. [2] Mr. Thomas Duncombe.

we hear, and we ought to hear, the arguments of the parties interested in those questions. But it has never been, and surely it ought not to be, our practice to grant a hearing to persons who petition for or against a law in which they have no other interest than that which is common between them and the whole nation. Of the many who petitioned against slavery, against the Roman Catholic claims, against the corn laws, none was suffered to harangue us at the bar in support of his views. If in the present case we depart from a general rule which everybody must admit to be a very wholesome one, what inference can reasonably be drawn from our conduct, except this, that we think the petition which we are now considering entitled to extraordinary respect, and that we have not fully made up our minds to refuse what the petitioners ask. Now, Sir, I have fully made up my mind to resist to the last the change which they urge us to make in the constitution of the kingdom. I therefore think that I should act disingenuously if I gave my voice for calling in orators whose eloquence, I am certain, will make no alteration in my opinion. I think too that if, after voting for hearing the petitioners, I should then vote against granting their prayer, I should give them just ground for accusing me of having first encouraged and then deserted them. That accusation, at least, they shall never bring against me.

The honourable Member for Westminster[1] has expressed a hope that the language of the petition will not be subjected to severe criticism. If he means literary criticism, I entirely agree with him. The style of this composition is safe from any censure of mine; but the substance it is absolutely necessary that we should closely examine. What the petitioners demand is this, that we do forthwith pass what is

[1] Mr. Leader.

called the People's Charter into a law without alteration, diminution, or addition. This is the prayer in support of which the honourable Member for Finsbury would have us hear an argument at the bar. Is it then reasonable to say, as some gentlemen have said, that, in voting for the honourable member's motion, they mean to vote merely for an inquiry into the causes of the public distress? If any gentleman thinks that an inquiry into the causes of the public distress would be useful, let him move for such an inquiry. I will not oppose it. But this petition does not tell us to inquire. It tells us that we are not to inquire. It directs us to pass a certain law word for word, and to pass it without the smallest delay.

I shall, Sir, notwithstanding the request or command of the petitioners, venture to exercise my right of free speech on the subject of the People's Charter. There is, among the six points of the Charter, one for which I have voted. There is another of which I decidedly approve. There are others as to which, though I do not agree with the petitioners, I could go some way to meet them. In fact, there is only one of the six points on which I am diametrically opposed to them : but unfortunately that point happens to be infinitely the most important of the six.

One of the six points is the ballot. I have voted for the ballot ; and I have seen no reason to change my opinion on that subject.

Another point is the abolition of the pecuniary qualification for members of this House. On that point I cordially agree with the petitioners. You have established a sufficient pecuniary qualification for the elector ; and it therefore seems to me quite superfluous to require a pecuniary qualification from the representative. Everybody knows that many English members have only fictitious qualifications, and that the members for Scotch cities and boroughs

are not required to have any qualification at all. It is surely absurd to admit the representatives of Edinburgh and Glasgow without any qualification, and at the same time to require the representative of Finsbury or Marylebone to possess a qualification or the semblance of one. If the qualification really be a security for respectability, let that security be demanded from us who sit here for Scotch towns. If, as I believe, the qualification is no security at all, why should we require it from anybody? It is no part of the old constitution of the realm. It was first established in the reign of Anne. It was established by a bad parliament for a bad purpose. It was, in fact, part of a course of legislation which, if it had not been happily interrupted, would have ended in the repeal of the Toleration Act and of the Act of Settlement.

The Chartists demand annual parliaments. There, certainly, I differ from them: but I might, perhaps, be willing to consent to some compromise. I differ from them also as to the expediency of paying the representatives of the people, and of dividing the country into electoral districts. But I do not consider these matters as vital. The kingdom might, I acknowledge, be free, great, and happy, though the members of this House received salaries, and though the present boundaries of counties and boroughs were superseded by new lines of demarcation. These, Sir, are subordinate questions. I do not, of course, mean that they are not important. But they are subordinate when compared with that question which still remains to be considered. The essence of the Charter is universal suffrage. If you withhold that, it matters not very much what else you grant. If you grant that, it matters not at all what else you withhold. If you grant that, the country is lost.

I have no blind attachment to ancient usages. I altogether disclaim what has been nicknamed the

doctrine of finality. I have said enough to-night to show that I do not consider the settlement made by the Reform Bill as one which can last for ever. I certainly do think that an extensive change in the polity of a nation must be attended with serious evils. Still those evils may be overbalanced by advantages: and I am perfectly ready, in every case, to weigh the evils against the advantages, and to judge as well as I can which scale preponderates. I am bound by no tie to oppose any reform which I think likely to promote the public good. I will go so far as to say that I do not quite agree with those who think that they have proved the People's Charter to be absurd when they have proved that it is incompatible with the existence of the throne and of the peerage. For though I am a faithful and loyal subject of Her Majesty, and though I sincerely wish to see the House of Lords powerful and respected, I cannot consider either monarchy or aristocracy as the ends of Government. They are only means. Nations have flourished without hereditary sovereigns or assemblies of nobles; and, though I should be very sorry to see England a republic, I do not doubt that she might, as a republic, enjoy prosperity, tranquillity, and high consideration. The dread and aversion with which I regard universal suffrage would be greatly diminished, if I could believe that the worst effect which it would produce would be to give us an elective first magistrate and a senate instead of a Queen and a House of Peers. My firm conviction is that, in our country, universal suffrage is incompatible, not with this or that form of government, but with all forms of government, and with every thing for the sake of which forms of government exist; that it is incompatible with property, and that it is consequently incompatible with civilisation.

It is not necessary for me in this place to go through the arguments which prove beyond dispute

that on the security of property civilisation depends; that, where property is insecure, no climate however delicious, no soil however fertile, no conveniences for trade and navigation, no natural endowments of body or of mind, can prevent a nation from sinking into barbarism; that where, on the other hand, men are protected in the enjoyment of what has been created by their industry and laid up by their self-denial, society will advance in arts and in wealth notwithstanding the sterility of the earth and the inclemency of the air, notwithstanding heavy taxes and destructive wars. Those persons who say that England has been greatly misgoverned, that her legislation is defective, that her wealth has been squandered in unjust and impolitic contests with America and with France, do in fact bear the strongest testimony to the truth of my doctrine. For that our country has made and is making great progress in all that contributes to the material comfort of man is indisputable. If that progress cannot be ascribed to the wisdom of the Government, to what can we ascribe it, but to the diligence, the energy, the thrift of individuals? And to what can we ascribe that diligence, that energy, that thrift, except to the security which property has during many generations enjoyed here? Such is the power of this great principle that, even in the last war, the most costly war, beyond all comparison, that ever was waged in this world, the Government could not lavish wealth so fast as the productive classes created it.

If it be admitted that on the institution of property the wellbeing of society depends, it follows surely that it would be madness to give supreme power in the state to a class which would not be likely to respect that institution. And, if this be conceded, it seems to me to follow that it would be madness to grant the prayer of this petition. I entertain no

hope that, if we place the government of the kingdom in the hands of the majority of the males of one and twenty told by the head, the institution of property will be respected. If I am asked why I entertain no such hope, I answer, because the hundreds of thousands of males of twenty-one who have signed this petition tell me to entertain no such hope; because they tell me that, if I trust them with power, the first use which they will make of it will be to plunder every man in the kingdom who has a good coat on his back and a good roof over his head. God forbid that I should put an unfair construction on their language! I will read their own words. This petition, be it remembered, is an authoritative declaration of the wishes of those who, if the Charter ever becomes law, will return the great majority of the House of Commons; and these are their words: "Your petitioners complain, that they are enormously taxed to pay the interest of what is called the national debt, a debt amounting at present to eight hundred millions, being only a portion of the enormous amount expended in cruel and expensive wars for the suppression of all liberty by men not authorised by the people, and who consequently had no right to tax posterity for the outrages committed by them upon mankind." If these words mean any thing, they mean that the present generation is not bound to pay the public debt incurred by our rulers in past times, and that a national bankruptcy would be both just and politic. For my part, I believe it to be impossible to make any distinction between the right of a fundholder to his dividends and the right of a landowner to his rents. And, to do the petitioners justice, I must say that they seem to be much of the same mind. They are for dealing with fundholder and landowner alike. They tell us that nothing will "unshackle labour from its misery, until the people

possess that power under which all monopoly and oppression must cease; and your petitioners respectfully mention the existing monopolies of the suffrage, of paper money, of machinery, of land, of the public press, of religion, of the means of travelling and transit, and a host of other evils too numerous to mention, all arising from class legislation." Absurd as this hubbub of words is, part of it is intelligible enough. What can the monopoly of land mean, except property in land? The only monopoly of land which exists in England is this, that nobody can sell an acre of land which does not belong to him. And what can the monopoly of machinery mean but property in machinery? Another monopoly which is to cease is the monopoly of the means of travelling. In other words, all the canal property and railway property in the kingdom is to be confiscated. What other sense do the words bear? And these are only specimens of the reforms which, in the language of the petition, are to unshackle labour from its misery. There remains, it seems, a host of similar monopolies too numerous to mention; the monopoly, I presume, which a draper has of his own stock of cloth; the monopoly which a hatter has of his own stock of hats; the monopoly which we all have of our furniture, bedding, and clothes. In short, the petitioners ask you to give them power in order that they may not leave a man of a hundred a year in the realm.

I am far from wishing to throw any blame on the ignorant crowds which have flocked to the tables where this petition was exhibited. Nothing is more natural than that the labouring people should be deceived by the arts of such men as the author of this absurd and wicked composition. We ourselves, with all our advantages of education, are often very credulous, very impatient, very shortsighted, when

we are tried by pecuniary distress or bodily pain. We often resort to means of immediate relief which, as Reason tells us, if we would listen to her, are certain to aggravate our sufferings. Men of great abilities and knowledge have ruined their estates and their constitutions in this way. How then can we wonder that men less instructed than ourselves, and tried by privations such as we have never known, should be easily misled by mountebanks who promise impossibilities? Imagine a well meaning laborious mechanic fondly attached to his wife and children. Bad times come. He sees the wife whom he loves grow thinner and paler every day. His little ones cry for bread; and he has none to give them. Then come the professional agitators, the tempters, and tell him that there is enough and more than enough for everybody, and that he has too little only because landed gentlemen, fundholders, bankers, manufacturers, railway proprietors, shopkeepers, have too much. Is it strange that the poor man should be deluded, and should eagerly sign such a petition as this? The inequality with which wealth is distributed forces itself on everybody's notice. It is at once perceived by the eye. The reasons which irrefragably prove this inequality to be necessary to the wellbeing of all classes are not equally obvious. Our honest working man has not received such an education as enables him to understand that the utmost distress that he has ever known is prosperity, when compared with the distress which he would have to endure if there were a single month of general anarchy and plunder. But you say, It is not the fault of the labourer that he is not well educated. Most true. It is not his fault. But, though he has no share in the fault, he will, if you are foolish enough to give him supreme power in the state, have a very large share of the punishment. You say that, if the Govern-

ment had not culpably omitted to establish a good system of public instruction, the petitioners would have been fit for the elective franchise. But is that a reason for giving them the franchise when their own petition proves that they are not fit for it, when they give us fair notice that, if we let them have it, they will use it to our ruin and their own? It is not necessary now to inquire whether, with universal education, we could safely have universal suffrage. What we are asked to do is to give universal suffrage before there is universal education. Have I any unkind feeling towards these poor people? No more than I have to a sick friend who implores me to give him a glass of iced water which the physician has forbidden. No more than a humane collector in India has to those poor peasants who in a season of scarcity crowd round the granaries and beg with tears and piteous gestures that the doors may be opened and the rice distributed. I would not give the draught of water, because I know that it would be poison. I would not give up the keys of the granary, because I know that, by doing so, I should turn a scarcity into a famine. And in the same way I would not yield to the importunity of multitudes who, exasperated by suffering and blinded by ignorance, demand with wild vehemence the liberty to destroy themselves.

But it is said, You must not attach so much importance to this petition. It is very foolish, no doubt, and disgraceful to the author, be he who he may. But you must not suppose that those who signed it approve of it. They have merely put their names or their marks without weighing the sense of the document which they subscribed. Surely, Sir, of all reasons that ever were given for receiving a petition with peculiar honours, the strangest is that it expresses sentiments diametrically opposed to the

real sentiments of those who have signed it. And it is a not less strange reason for giving men supreme power in a state that they sign political manifestoes of the highest importance without taking the trouble to know what the contents are. But how is it possible for us to believe that, if the petitioners had the power which they demand, they would not use it as they threaten? During a long course of years, numerous speakers and writers, some of them ignorant, others dishonest, have been constantly representing the Government as able to do, and bound to do, things which no Government can, without great injury to the country, attempt to do. Every man of sense knows that the people support the Government. But the doctrine of the Chartist philosophers is that it is the business of the Government to support the people. It is supposed by many that our rulers possess, somewhere or other, an inexhaustible storehouse of all the necessaries and conveniences of life, and, from mere hardheartedness, refuse to distribute the contents of this magazine among the poor. We have all of us read speeches and tracts in which it seemed to be taken for granted that we who sit here have the power of working miracles, of sending a shower of manna on the West Riding, of striking the earth and furnishing all the towns of Lancashire with abundance of pure water, of feeding all the cottonspinners and weavers who are out of work with five loaves and two fishes. There is not a working man who has not heard harangues and read newspapers in which these follies are taught. And do you believe that as soon as you give the working men absolute and irresistible power they will forget all this? Yes, Sir, absolute and irresistible power. The Charter would give them no less. In every constituent body throughout the empire the working men will, if we grant the prayer of this petition, be an irresistible majority. In every

constituent body capital will be placed at the feet of labour; knowledge will be borne down by ignorance; and is it possible to doubt what the result must be? The honourable Member for Bath and the honourable Member for Rochdale are now considered as very democratic members of Parliament. They would occupy a very different position in a House of Commons elected by universal suffrage, if they succeeded in obtaining seats. They would, I believe, honestly oppose every attempt to rob the public creditor. They would manfully say "Justice and the public good require that this sum of thirty millions a year should be paid;" and they would immediately be reviled as aristocrats, monopolists, oppressors of the poor, defenders of old abuses. And as to land, is it possible to believe that the millions who have been so long and loudly told that the land is their estate, and is wrongfully kept from them, should not, when they have supreme power, use that power to enforce what they think their rights? What could follow but one vast spoliation? One vast spoliation! That would be bad enough. That would be the greatest calamity that ever fell on our country. Yet would that a single vast spoliation were the worst! No, Sir; in the lowest deep there would be a lower deep. The first spoliation would not be the last. How could it? All the causes which had produced the first spoliation would still operate. They would operate more powerfully than before. The distress would be far greater than before. The fences which now protect property would all have been broken through, levelled, swept away. The new proprietors would have no title to show to any thing that they held except recent robbery. With what face then could they complain of being robbed? What would be the end of these things? Our experience, God be praised, does not enable us to predict it

with certainty. We can only guess. My guess is that we should see something more horrible than can be imagined, something like the siege of Jerusalem on a far larger scale. There would be many millions of human beings, crowded in a narrow space, deprived of all those resources which alone had made it possible for them to exist in so narrow a space; trade gone; manufactures gone; credit gone. What could they do but fight for the mere sustenance of nature, and tear each other to pieces, till famine, and pestilence following in the train of famine, came to turn the terrible commotion into a more terrible repose? The best event, the very best event, that I can anticipate,—and what must the state of things be, if an Englishman and a Whig calls such an event the very best?—the very best event, I say, that I can anticipate is that out of the confusion a strong military despotism may arise, and that the sword, firmly grasped by some rough hand, may give a sort of protection to the miserable wreck of all that immense prosperity and glory. But, as to the noble institutions under which our country has made such progress in liberty, in wealth, in knowledge, in arts, do not deceive yourselves into the belief that we should ever see them again. We should never see them again. We should not deserve to see them. All those nations which envy our greatness would insult our downfall, a downfall which would be all our own work; and the history of our calamities would be told thus: England had institutions which, though imperfect, yet contained within themselves the means of remedying every imperfection; those institutions her legislators wantonly and madly threw away; nor could they urge in their excuse even the wretched plea that they were deceived by false promises: for, in the very petition with the prayer of which they were weak enough to comply, they were told, in the plainest

terms, that public ruin would be the effect of their compliance.

Thinking thus, Sir, I will oppose, with every faculty which God has given me, every motion which directly or indirectly tends to the granting of universal suffrage. This motion, I think, tends that way. If any gentleman here is prepared to vote for universal suffrage with a full view of all the consequences of universal suffrage as they are set forth in this petition, he acts with perfect consistency in voting for this motion. But, I must say, I heard with some surprise the honourable Baronet the Member for Leicester [1] say that, though he utterly disapproves of the petition, though he thinks of it just as I do, he wishes the petitioners to be heard at the bar in explanation of their opinions. I conceive that their opinions are quite sufficiently explained already; and to such opinions I am not disposed to pay any extraordinary mark of respect. I shall give a clear and conscientious vote against the motion of the honourable Member for Finsbury; and I conceive that the petitioners will have much less reason to complain of my open hostility, than of the conduct of the honourable Member, who tries to propitiate them by consenting to hear their oratory, but has fully made up his mind not to comply with their demands.

[1] Sir John Easthope.

A SPEECH

DELIVERED IN

THE HOUSE OF COMMONS ON THE 9TH OF MARCH, 1843.

On the ninth of March, 1843, Mr. Vernon Smith, Member for Northampton, made the following motion:

"That this House, having regard to the high and important functions of the Governor General of India, the mixed character of the native population, and the recent measures of the Court of Directors for discontinuing any seeming sanction to idolatry in India, is of opinion that the conduct of Lord Ellenborough in issuing the General Orders of the sixteenth of November, 1842, and in addressing the letter of the same date to all the chiefs, princes, and people of India, respecting the restoration of the gates of a temple to Somnauth, is unwise, indecorous, and reprehensible."

Mr. Emerson Tennant, Secretary of the Board of Control, opposed the motion. In reply to him the following Speech was made.

The motion was rejected by 242 votes to 157.

MR. SPEAKER,

IF the practice of the honourable gentleman, the Secretary of the Board of Control, had been in accordance with his precepts, if he had not, after exhorting us to confine ourselves strictly to the subject before us, rambled far from that subject, I should

have refrained from all digression. For in truth there is abundance to be said touching both the substance and the style of this Proclamation. I cannot, however, leave the honourable gentleman's peroration entirely unnoticed. But I assure him that I do not mean to wander from the question before us to any great distance or for any long time.

I cannot but wonder, Sir, that he who has, on this, as on former occasions, exhibited so much ability and acuteness, should have gravely represented it as a ground of complaint, that my right honourable friend the Member for Northampton has made this motion in the Governor General's absence. Does the honourable gentleman mean that this House is to be interdicted from ever considering in what manner Her Majesty's Asiatic subjects, a hundred millions in number, are governed? And how can we consider how they are governed without considering the conduct of him who is governing them? And how can we consider the conduct of him who is governing them, except in his absence? For my own part, I can say for myself, and I may, I doubt not, say for my right honourable friend the Member for Northampton, that we both of us wish, with all our hearts and souls, that we were discussing this question in the presence of Lord Ellenborough. Would to heaven, Sir, for the sake of the credit of England, and of the interests of India, that the noble lord were at this moment under our gallery! But, Sir, if there be any Governor who has no right to complain of remarks made on him in his absence, it is that Governor who, forgetting all official decorum, forgetting how important it is that, while the individuals who serve the State are changed, the State should preserve its identity, inserted in a public proclamation reflections on his predecessor, a predecessor of whom, on the present occasion, I will only say that his conduct

had deserved a very different return. I am confident that no enemy of Lord Auckland, if Lord Auckland has an enemy in the House, will deny that, whatever faults he may have committed, he was faultless with respect to Lord Ellenborough. No brother could have laboured more assiduously for the interests and the honour of a brother than Lord Auckland laboured to facilitate Lord Ellenborough's arduous task, to prepare for Lord Ellenborough the means of obtaining success and glory. And what was the requital? A proclamation by Lord Ellenborough, stigmatising the conduct of Lord Auckland. And, Sir, since the honourable gentleman, the Secretary of the Board of Control, has thought fit to divert the debate from its proper course, I will venture to request that he, or the honourable director who sits behind him,[1] will vouchsafe to give us some explanations on an important point to which allusion has been made. Lord Ellenborough has been accused of having publicly announced that our troops were about to evacuate Afghanistan before he had ascertained that our captive countrymen and countrywomen had been restored to liberty. This accusation, which is certainly a serious one, the honourable gentleman, the Secretary of the Board of Control, pronounces to be a mere calumny. Now, Sir, the proclamation which announces the withdrawing of the troops bears date the first of October, 1842. What I wish to know is, whether any member of the Government, or of the Court of Directors, will venture to affirm that on the first of October, 1842, the Governor General knew that the prisoners had been set at liberty? I believe that no member either of the Government or of the Court of Directors will venture to affirm any such thing. It seems certain that on the first of October the Governor General could not know that the

[1] Sir James Hogg.

prisoners were safe. Nevertheless, the honourable gentleman the Secretary of the Board of Control assures us that, when the proclamation was drawn up, the Governor General did know that the prisoners were safe. What is the inevitable consequence? It is this, that the date is a false date, that the proclamation was written after the first of October, and antedated. And for what reason was it antedated? I am almost ashamed to tell the House what I believe to have been the reason. I believe that Lord Ellenborough affixed the false date of the first of October to his proclamation because Lord Auckland's manifesto against Afghanistan was dated on the first of October. I believe that Lord Ellenborough wished to make the contrast between his own success and his predecessor's failure more striking, and that for the sake of this paltry, this childish, triumph, he antedated his proclamation, and made it appear to all Europe and all Asia that the English Government was indifferent to the fate of Englishmen and Englishwomen who were in a miserable captivity. If this be so, and I shall be surprised to hear any person deny that it is so, I must say that by this single act, by writing those words, the first of October, the Governor General proved himself to be a man of an ill regulated mind, a man unfit for high public trust.

I might, Sir, if I chose to follow the example of the honourable gentleman, the Secretary of the Board of Control, advert to many other matters. I might call the attention of the House to the systematic manner in which the Governor General has exerted himself to lower the character and to break the spirit of that civil service on the respectability and efficiency of which chiefly depends the happiness of a hundred millions of human beings. I might say much about the financial committee which he appointed in the

hope of finding out blunders of his predecessor, but which at last found out no blunders except his own. But the question before us demands our attention. That question has two sides, a serious and a ludicrous side. Let us look first at the serious side. Sir, I disclaim in the strongest manner all intention of raising any fanatical outcry or of lending aid to any fanatical project. I would very much rather be the victim of fanaticism than its tool. If Lord Ellenborough were called in question for having given an impartial protection to the professors of different religions, or for restraining unjustifiable excesses into which Christian missionaries might have been hurried by their zeal, I would, widely as I have always differed from him in politics, have stood up in his defence, though I had stood up alone. But the charge against Lord Ellenborough is that he has insulted the religion of his own country and the religion of millions of the Queen's Asiatic subjects in order to pay honour to an idol. And this the right honourable gentleman, the Secretary of the Board of Control, calls a trivial charge. Sir, I think it a very grave charge. Her Majesty is the ruler of a larger heathen population than the world ever saw collected under the sceptre of a Christian sovereign since the days of the Emperor Theodosius. What the conduct of rulers in such circumstances ought to be is one of the most important moral questions, one of the most important political questions, that it is possible to conceive. There are subject to the British rule in Asia a hundred millions of people who do not profess the Christian faith. The Mahometans are a minority: but their importance is much more than proportioned to their number: for they are an united, a zealous, an ambitious, a warlike class. The great majority of the population of India consists of idolaters, blindly attached to doctrines and rites which, considered

merely with reference to the temporal interests of mankind, are in the highest degree pernicious. In no part of the world has a religion ever existed more unfavourable to the moral and intellectual health of our race. The Brahminical mythology is so absurd that it necessarily debases every mind which receives it as truth; and with this absurd mythology is bound up an absurd system of physics, an absurd geography, an absurd astronomy. Nor is this form of Paganism more favourable to art than to science. Through the whole Hindoo Pantheon you will look in vain for any thing resembling those beautiful and majestic forms which stood in the shrines of ancient Greece. All is hideous, and grotesque, and ignoble. As this superstition is of all superstitions the most irrational, and of all superstitions the most inelegant, so is it of all superstitions the most immoral. Emblems of vice are objects of public worship. Acts of vice are acts of public worship. The courtesans are as much a part of the establishment of the temple, as much ministers of the god, as the priests. Crimes against life, crimes against property, are not only permitted but enjoined by this odious theology. But for our interference human victims would still be offered to the Ganges, and the widow would still be laid on the pile with the corpse of her husband, and burned alive by her own children. It is by the command and under the especial protection of one of the most powerful goddesses that the Thugs join themselves to the unsuspecting traveller, make friends with him, slip the noose round his neck, plunge their knives in his eyes, hide him in the earth, and divide his money and baggage. I have read many examinations of Thugs; and I particularly remember an altercation which took place between two of those wretches in the presence of an English officer. One Thug reproached the other for

having been so irreligious as to spare the life of a traveller when the omens indicated that their patroness required a victim. "How could you let him go? How can you expect the goddess to protect us if you disobey her commands? That is one of your North country heresies." Now, Sir, it is a difficult matter to determine in what way Christian rulers ought to deal with such superstitions as these. We might have acted as the Spaniards acted in the New World. We might have attempted to introduce our own religion by force. We might have sent missionaries among the natives at the public charge. We might have held out hopes of public employment to converts, and have imposed civil disabilities on Mahometans and Pagans. But we did none of these things; and herein we judged wisely. Our duty, as rulers, was to preserve strict neutrality on all questions merely religious: and I am not aware that we have ever swerved from strict neutrality for the purpose of making proselytes to our own faith. But we have, I am sorry to say, sometimes deviated from the right path in the opposite direction. Some Englishmen, who have held high office in India, seem to have thought that the only religion which was not entitled to toleration and to respect was Christianity. They regarded every Christian missionary with extreme jealousy and disdain; and they suffered the most atrocious crimes, if enjoined by the Hindoo superstition, to be perpetrated in open day. It is lamentable to think how long after our power was firmly established in Bengal, we, grossly neglecting the first and plainest duty of the civil magistrate, suffered the practices of infanticide and Suttee to continue unchecked. We decorated the temples of the false gods. We provided the dancing girls. We gilded and painted the images to which our ignorant subjects bowed down. We repaired and embellished the car

under the wheels of which crazy devotees flung themselves at every festival to be crushed to death. We sent guards of honour to escort pilgrims to the places of worship. We actually made oblations at the shrines of idols. All this was considered, and is still considered, by some prejudiced Anglo-Indians of the old school, as profound policy. I believe that there never was so shallow, so senseless a policy. We gained nothing by it. We lowered ourselves in the eyes of those whom we meant to flatter. We led them to believe that we attached no importance to the difference between Christianity and heathenism. Yet how vast that difference is! I altogether abstain from alluding to topics which belong to divines. I speak merely as a politician anxious for the morality and the temporal wellbeing of society. And, so speaking, I say that to countenance the Brahminical idolatry, and to discountenance that religion which has done so much to promote justice, and mercy, and freedom, and arts, and sciences, and good government, and domestic happiness, which has struck off the chains of the slave, which has mitigated the horrors of war, which has raised women from servants and playthings into companions and friends, is to commit high treason against humanity and civilisation.

Gradually a better system was introduced. A great man whom we have lately lost, Lord Wellesley, led the way. He prohibited the immolation of female children; and this was the most unquestionable of all his titles to the gratitude of his country. In the year 1813 Parliament gave new facilities to persons who were desirous to proceed to India as missionaries. Lord William Bentinck abolished the Suttee. Shortly afterwards the Home Government sent out to Calcutta the important and valuable despatch to which reference has been repeatedly made in the course of this discussion. That despatch Lord Glenelg wrote,—I was

then at the Board of Control, and can attest the fact,—with his own hand. One paragraph, the sixty-second, is of the highest moment. I know that paragraph so well that I could repeat it word for word. It contains in short compass an entire code of regulations for the guidance of British functionaries in matters relating to the idolatry of India. The orders of the Home Government were express, that the arrangements of the temples should be left entirely to the natives. A certain discretion was of course left to the local authorities as to the time and manner of dissolving that connection which had long existed between the English Government and the Brahminical superstition. But the principle was laid down in the clearest manner. This was in February, 1833. In the year 1838 another despatch was sent, which referred to the sixty-second paragraph of Lord Glenelg's despatch, and enjoined the Indian Government to observe the rules contained in that paragraph. Again, in the year 1841, precise orders were sent out on the same subject, orders which Lord Ellenborough seems to me to have studied carefully for the express purpose of disobeying them point by point, and in the most direct manner. You murmur: but only look at the orders of the Directors and at the proclamation of the Governor General. The orders are, distinctly and positively, that the British authorities in India shall have nothing to do with the temples of the natives, shall make no presents to those temples, shall not decorate those temples, shall not pay any military honour to those temples. Now, Sir, the first charge which I bring against Lord Ellenborough is, that he has been guilty of an act of gross disobedience, that he has done that which was forbidden in the strongest terms by those from whom his power is derived. The Home Government says, Do not interfere in the concerns of heathen temples. Is it denied

that Lord Ellenborough has interfered in the concerns of a heathen temple? The Home Government says, Make no presents to heathen temples. Is it denied that Lord Ellenborough has proclaimed to all the world his intention to make a present to a heathen temple? The Home Government says, Do not decorate heathen temples. Is it denied that Lord Ellenborough has proclaimed to all the world his intention to decorate a heathen temple? The Home Government says, Do not send troops to do honour to heathen temples. Is it denied that Lord Ellenborough sent a body of troops to escort these gates to a heathen temple? To be sure, the honourable gentleman, the Secretary of the Board of Control, tries to get rid of this part of the case in rather a whimsical manner. He says that it is impossible to believe that, by sending troops to escort the gates, Lord Ellenborough can have meant to pay any mark of respect to an idol. And why? Because, says the honourable gentleman, the Court of Directors had given positive orders that troops should not be employed to pay marks of respect to idols. Why, Sir, undoubtedly, if it is to be taken for granted that Lord Ellenborough is a perfect man, if all our reasonings are to proceed on the supposition that he cannot do wrong, then I admit the force of the honourable gentleman's argument. But it seems to me a strange and a dangerous thing to infer a man's innocence merely from the flagrancy of his guilt. It is certain that the Home authorities ordered the Governor General not to employ the troops in the service of a temple. It is certain that Lord Ellenborough employed the troops to escort a trophy, an oblation, which he sent to the restored temple of Somnauth. Yes, the restored temple of Somnauth. Those are his lordship's words. They have given rise to some discussion, and seem not to be understood by everybody in the same sense.

We all know that this temple is in ruins. I am confident that Lord Ellenborough knew it to be in ruins, and that his intention was to rebuild it at the public charge. That is the obvious meaning of his words. But, as this meaning is so monstrous that nobody here can venture to defend it, his friends pretend that he believed the temple to have been already restored, and that he had no thought of being himself the restorer. How can I believe this? How can I believe that, when he issued this proclamation, he knew nothing about the state of the temple to which he proposed to make an offering of such importance? He evidently knew that it had once been in ruins; or he would not have called it the restored temple. Why am I to suppose that he imagined it to have been rebuilt? He had people about him who knew it well, and who could have told him that it was in ruins still. To say that he was not aware that it was in ruins is to say that he put forth this proclamation without taking the trouble to ask a single question of those who were close at hand and were perfectly competent to give him information. Why, Sir, this defence is itself an accusation. I defy the honourable gentleman, the Secretary of the Board of Control, I defy all human ingenuity, to get his lordship clear off from both the horns of this dilemma. Either way, he richly deserves a parliamentary censure. Either he published this proclamation in the recklessness of utter ignorance without making the smallest inquiry; or else he, an English and a Christian Governor, meant to build a temple to a heathen god at the public charge, in direct defiance of the commands of his official superiors. Turn and twist the matter which way you will, you can make nothing else of it. The stain is like the stain on Blue Beard's key, in the nursery tale. As soon as you have scoured one side clean, the spot comes out on the other.

So much for the first charge, the charge of disobedience. It is fully made out; but it is not the heaviest charge which I bring against Lord Ellenborough. I charge him with having done that which, even if it had not been, as it was, strictly forbidden by the Home authorities, it would still have been a high crime to do. He ought to have known, without any instructions from home, that it was his duty not to take part in disputes among the false religions of the East; that it was his duty, in his official character, to show no marked preference for any of those religions, and to offer no marked insult to any. But, Sir, he has paid unseemly homage to one of those religions; he has grossly insulted another; and he has selected as the object of his homage the very worst and most degrading of those religions, and as the object of his insults the best and purest of them. The homage was paid to Lingamism. The insult was offered to Mahometanism. Lingamism is not merely idolatry, but idolatry in its most pernicious form. The honourable gentleman, the Secretary of the Board of Control, seemed to think that he had achieved a great victory when he had made out that his lordship's devotions had been paid, not to Vishnu, but to Siva. Sir, Vishnu is the preserving Deity of the Hindoo Mythology; Siva is the destroying Deity; and, as far as I have any preference for one of your Governor General's gods over another, I confess that my own tastes would lead me to prefer the preserving to the destroying power. Yes, Sir; the temple of Somnauth was sacred to Siva; and the honourable gentleman cannot but know by what emblem Siva is represented, and with what rites he is adored. I will say no more. The Governor General, Sir, is in some degree protected by the very magnitude of his offence. I am ashamed to name those things to which he is not ashamed to pay public reverence. This god of

destruction, whose images and whose worship it would be a violation of decency to describe, is selected as the object of homage. As the object of insult is selected a religion which has borrowed much of its theology and much of its morality from Christianity, a religion which in the midst of Polytheism teaches the unity of God, and, in the midst of idolatry, strictly proscribes the worship of images. The duty of our Government is, as I said, to take no part in the disputes between Mahometans and idolaters. But, if our Government does take a part, there cannot be a doubt that Mahometanism is entitled to the preference. Lord Ellenborough is of a different opinion. He takes away the gates from a Mahometan mosque, and solemnly offers them as a gift to a Pagan temple. Morally, this is a crime. Politically, it is a blunder. Nobody who knows anything of the Mahometans of India can doubt that this affront to their faith will excite their fiercest indignation. Their susceptibility on such points is extreme. Some of the most serious disasters that have ever befallen us in India have been caused by that susceptibility. Remember what happened at Vellore in 1806, and more recently at Bangalore. The mutiny of Vellore was caused by a slight shown to the Mahometan turban; the mutiny of Bangalore by disrespect said to have been shown to a Mahometan place of worship. If a Governor General had been induced by his zeal for Christianity to offer any affront to a mosque held in high veneration by Mussulmans, I should think that he had been guilty of indiscretion such as proved him to be unfit for his post. But to affront a mosque of peculiar dignity, not from zeal for Christianity, but for the sake of this loathsome god of destruction, is nothing short of madness. Some temporary popularity Lord Ellenborough may no doubt gain in some quarters. I hear, and I can well

believe, that some bigoted Hindoos have hailed this proclamation with delight, and have begun to entertain a hope that the British Government is about to take their worship under its peculiar protection. But how long will that hope last? I presume that the right honourable Baronet, the First Lord of the Treasury, does not mean to suffer India to be governed on Brahminical principles. I presume that he will not allow the public revenue to be expended in rebuilding temples, adorning idols, and hiring courtesans. I have no doubt that there is already on the way to India such an admonition as will prevent Lord Ellenborough from persisting in the course on which he has entered. The consequence will be that the exultation of the Brahmins will end in mortification and anger. See then of what a complication of faults the Governor General is guilty. In order to curry favour with the Hindoos he has offered an inexpiable insult to the Mahometans; and now, in order to quiet the English, he is forced to disappoint and disgust the Hindoos. But, apart from the irritating effect which these transactions must produce on every part of the native population, is it no evil to have this continual wavering and changing? This is not the only case in which Lord Ellenborough has, with great pomp, announced intentions which he has not been able to carry into effect. It is his lordship's habit. He put forth a notification that his Durbar was to be honoured by the presence of Dost Mahomed. Then came a notification that Dost Mahomed would not make his appearance there. In the proclamation which we are now considering his lordship announced to all the princes of India his resolution to set up these gates at Somnauth. The gates, it is now universally admitted, will not be set up there. All India will see that the Governor General has changed his mind. The change may be imputed to mere fickleness

and levity. It may be imputed to the disapprobation with which his conduct has been regarded here. In either case he appears in a light in which it is much to be deplored that a Governor General should appear.

So much for the serious side of this business; and now for the ludicrous side. Even in our mirth, however, there is sadness; for it is no light thing that he who represents the British nation in India should be a jest to the people of India. We have sometimes sent them governors whom they loved, and sometimes governors whom they feared; but they never before had a governor at whom they laughed. Now, however, they laugh; and how can we blame them for laughing, when all Europe and all America are laughing too? You see, Sir, that the gentlemen opposite cannot keep their countenances. And no wonder. Was such a State paper ever seen in our language before? And what is the plea set up for all this bombast? Why, the honourable gentleman, the Secretary of the Board of Control, brings down to the House some translations of Persian letters from native princes. Such letters, as everybody knows, are written in a most absurd and turgid style. The honourable gentleman forces us to hear a good deal of this detestable rhetoric; and then he asks why, if the secretaries of the Nizam and of the King of Oude use all these tropes and hyperboles, Lord Ellenborough should not indulge in the same sort of eloquence? The honourable gentleman might as well ask why Lord Ellenborough should not sit cross-legged, why he should not let his beard grow to his waist, why he should not wear a turban, why he should not hang trinkets all about his person, why he should not ride about Calcutta on a horse jingling with bells and glittering with false pearls. The native princes do these things; and why should not he? Why, Sir, simply because he is not a native

prince, but an English Governor General. When the people of India see a Nabob or a Rajah in all his gaudy finery, they bow to him with a certain respect. They know that the splendour of his garb indicates superior rank and wealth. But if Sir Charles Metcalfe had so bedizened himself, they would have thought that he was out of his wits. They are not such fools as the honourable gentleman takes them for. Simplicity is not their fashion. But they understand and respect the simplicity of our fashions. Our plain clothing commands far more reverence than all the jewels which the most tawdry Zemindar wears; and our plain language carries with it far more weight than the florid diction of the most ingenious Persian scribe. The plain language and the plain clothing are inseparably associated in the minds of our subjects with superior knowledge, with superior energy, with superior veracity, with all the high and commanding qualities which erected, and which still uphold, our empire. Sir, if, as the speech of the honourable gentleman, the Secretary of the Board of Control, seems to indicate, Lord Ellenborough has adopted this style on principle, if it be his lordship's deliberate intention to mimic, in his State papers, the Asiatic modes of thought and expression, that alone would be a reason for recalling him. But the honourable gentleman is mistaken in thinking that this proclamation is in the Oriental taste. It bears no resemblance to the very bad Oriental compositions which he has read to us, nor to any other Oriental compositions that I ever saw. It is neither English nor Indian. It is not original, however; and I will tell the House where the Governor General found his models. He has apparently been studying the rants of the French Jacobins during the period of their ascendency, the Carmagnoles of the Convention, the proclamations issued by the Directory and its Proconsuls: and he

has been seized with a desire to imitate those compositions. The pattern which he seems to have especially proposed to himself is the rodomontade in which it was announced that the modern Gauls were marching to Rome in order to avenge the fate of Dumnorix and Vercingetorix. Everybody remembers those lines in which revolutionary justice is described by Mr. Canning:—

> "Not she in British courts who takes her stand,
> The dawdling balance dangling in her hand;
> But firm, erect, with keen reverted glance,
> The avenging angel of regenerate France,
> Who visits ancient sins on modern times,
> And punishes the Pope for Cæsar's crimes."

In the same spirit and in the same style our Governor General has proclaimed his intention to retaliate on the Mussulmans beyond the mountains the insults which their ancestors, eight hundred years ago, offered to the idolatry of the Hindoos. To do justice to the Jacobins, however, I must say that they had an excuse which was wanting to the noble lord. The revolution had made almost as great a change in literary tastes as in political institutions. The old masters of French eloquence had shared the fate of the old states and of the old parliaments. The highest posts in the administration were filled by persons who had no experience of affairs, who in the general confusion had raised themselves by audacity and quickness of natural parts, uneducated men or half educated men, who had no notion that the style in which they had heard the heroes and villains of tragedies declaim on the stage was not the style of real warriors and statesmen. But was it for an English gentleman, a man of distinguished abilities and cultivated mind, a man who had sate many years in parliament, and filled some of the highest

posts in the state, to copy the productions of such a school?

But, it is said, what does it matter if the noble lord has written a foolish rhapsody which is neither prose nor verse? Is affected phraseology a subject for parliamentary censure? What great ruler can be named who has not committed errors much more serious than the penning of a few sentences of turgid nonsense? This, I admit, sounds plausible. It is quite true that very eminent men, Lord Somers, for example, Sir Robert Walpole, Lord Chatham and his son, all committed faults which did much more harm than any fault of style can do. But I beg the House to observe this, that an error which produces the most serious consequences may not necessarily prove that the man who has committed it is not a very wise man; and that, on the other hand, an error which directly produces no important consequences may prove the man who has committed it to be quite unfit for public trust. Walpole committed a ruinous error when he yielded to the public cry for war with Spain. But, notwithstanding that error, he was an eminently wise man. Caligula, on the other hand, when he marched his soldiers to the beach, made them fill their helmets with cockle shells, and sent the shells to be placed in the Capitol as trophies of his conquests, did no great harm to anybody; but he surely proved that he was quite incapable of governing an empire. Mr. Pitt's expedition to Quiberon was most ill judged, and ended in defeat and disgrace. Yet Mr. Pitt was a statesman of a very high order. On the other hand, such ukases as those by which the Emperor Paul used to regulate the dress of the people of Petersburg, though they caused much less misery than the slaughter at Quiberon, proved that the Emperor Paul could not safely be trusted with power over his fellow creatures. One day he forbade the

wearing of pantaloons. Another day he forbade his subjects to comb their hair over their foreheads. Then he proscribed round hats. A young Englishman, the son of a merchant, thought to evade this decree by going about the city in a hunting cap. Then came out an edict which made it penal to wear on the head a round thing such as the English merchant's son wore. Now, Sir, I say that, when I examine the substance of Lord Ellenborough's proclamation, and consider all the consequences which that paper is likely to produce, I am forced to say that he has committed a grave moral and political offence. When I examine the style, I see that he has committed an act of eccentric folly, much of the same kind with Caligula's campaign against the cockles, and with the Emperor Paul's ukase against round hats. Consider what an extravagant self-confidence, what a disdain for the examples of his great predecessors and for the opinions of the ablest and most experienced men who are now to be found in the Indian services, this strange document indicates. Surely it might have occurred to Lord Ellenborough that, if this kind of eloquence had been likely to produce a favourable impression on the minds of Asiatics, such Governors as Warren Hastings, Mr. Elphinstone, Sir Thomas Munro, and Sir Charles Metcalfe, men who were as familar with the language and manners of the native population of India as any man here can be with the language and manners of the French, would not have left the discovery to be made by a new comer who did not know any Eastern tongue. Surely too it might have occurred to the noble lord that, before he put forth such a proclamation, he would do well to ask some person who knew India intimately what the effect both on the Mahometans and Hindoos was likely to be. I firmly believe that the Governor General either did not ask advice or

acted in direct opposition to advice. Mr. Maddock was with his lordship as acting Secretary. Now I know enough of Mr. Maddock to be quite certain that he never counselled the Governor General to publish such a paper. I will pawn my life that he either was never called upon to give an opinion, or that he gave an opinion adverse to the course which has been taken. No Governor General who was on good terms with the civil service would have been, I may say, permitted to expose himself thus. Lord William Bentinck and Lord Auckland were, to be sure, the last men in the world to think of doing such a thing as this. But if either of those noble lords, at some unlucky moment when he was not quite himself, when his mind was thrown off the balance by the pride and delight of an extraordinary success, had proposed to put forth such a proclamation, he would have been saved from committing so great a mistake by the respectful but earnest remonstrances of those in whom he placed confidence, and who were solicitous for his honour. From the appearance of this proclamation, therefore, I infer that the terms on which Lord Ellenborough is with the civil servants of the Company are such that those servants could not venture to offer him counsel when he most needed it.

For these reasons, Sir, I think the noble lord unfit for high public trust. Let us, then, consider the nature of the public trust which is now reposed in him. Are gentlemen aware that, even when he is at Calcutta, surrounded by his councillors, his single voice can carry any resolution concerning the executive administration against them all? They can object: they can protest: they can record their opinions in writing, and can require him to give in writing his reasons for persisting in his own course: but they must then submit. On the most important questions, on the question whether a war shall be declared, on the

question whether a treaty shall be concluded, on the question whether the whole system of land revenue established in a great province shall be changed, his single vote weighs down the votes of all who sit at the Board with him. The right honourable Baronet opposite is a powerful minister, a more powerful minister than any that we have seen during many years. But I will venture to say that his power over the people of England is nothing when compared with the power which the Governor General possesses over the people of India. Such is Lord Ellenborough's power when he is with his council, and is to some extent held in check. But where is he now? He has given his council the slip. He is alone. He has near him no person who is entitled and bound to offer advice, asked or unasked: he asks no advice: and you cannot expect men to outstep the strict line of their official duty by obtruding advice on a superior by whom it would be ungraciously received. The danger of having a rash and flighty Governor General is sufficiently serious, at the very best. But the danger of having such a Governor General up the country, eight or nine hundred miles from any person who has a right to remonstrate with him, is fearful indeed. Interests so vast, that the most sober language in which they can be described sounds hyperbolical, are entrusted to a single man; to a man who, whatever his parts may be, and they are doubtless considerable, has shown an indiscretion and temerity almost beyond belief; to a man who has been only a few months in India; to a man who takes no counsel with those who are well acquainted with India.

I cannot sit down without addressing myself to those Directors of the East India Company who are present. I exhort them to consider the heavy responsibility which rests on them. They have the power to recall Lord Ellenborough: and I trust that

they will not hesitate to exercise that power. This is the advice of one who has been their servant, who has served them loyally, and who is still sincerely anxious for their credit and for the welfare of the empire of which they are the guardians. But if, from whatever cause, they are unwilling to recall the noble lord, then I implore them to take care that he be immediately ordered to return to Calcutta. Who can say what new freak we may hear of by the next mail? I am quite confident that neither the Court of Directors nor Her Majesty's Ministers can look forward to the arrival of that mail without great uneasiness. Therefore I say, send Lord Ellenborough back to Calcutta. There at least he will find persons who have a right to advise him and to expostulate with him, and who will, I doubt not, have also the spirit to do so. It is something that he will be forced to record his reasons for what he does. It is something that he will be forced to hear reasons against his propositions. It is something that a delay, though only of twenty-four hours, will be interposed between the first conception of a wild scheme and the execution. I am afraid that these checks will not be sufficient to prevent much evil: but they are not absolutely nugatory. I entreat the Directors to consider in what a position they will stand if, in consequence of their neglect, some serious calamity should befall the country which is confided to their care. I will only say, in conclusion, that, if there be any use in having a Council of India, if it be not meant that the members of Council should draw large salaries for doing nothing, if they are really appointed for the purpose of assisting and restraining the Governor, it is to the last degree absurd that their powers should be in abeyance when there is a Governor who, of all the Governors that ever England sent to the East, stands most in need both of assistance and of restraint.

A SPEECH

DELIVERED IN

THE HOUSE OF COMMONS ON THE 19TH OF FEBRUARY, 1844.

On the thirteenth of February, 1844, Lord John Russell moved for a Committee of the whole House to take into consideration the state of Ireland. After a discussion of nine nights the motion was rejected by 324 votes to 225. On the fifth night of the debate the following Speech was made.

I CANNOT refrain, Sir, from congratulating you and the House that I did not catch your eye when I rose before. I should have been extremely sorry to have prevented any Irish member from addressing the House on a question so interesting to Ireland, but peculiarly sorry to have stood in the way of the honourable gentleman who to-night pleaded the cause of his country with so much force and eloquence.[1]

I am sorry to say that I cannot reconcile it to my conscience to follow the advice which has been just given me by my honourable friend the Member for Pomfret,[2] with all the authority which, as he has reminded us, belongs to his venerable youth. I cannot at all agree with him in thinking that the wisest

[1] Mr. J. O'Brien. [2] Mr. R. Milnes

thing that we can do is to suffer Her Majesty's Ministers to go on in their own way, seeing that the way in which they have long been going on is an exceedingly bad one. I support the motion of my noble friend for these plain reasons.

First, I hold that Ireland is in a most unsatisfactory, indeed in a most dangerous, state.

Secondly, I hold that for the state in which Ireland is Her Majesty's Ministers are in a great measure accountable, and that they have not shown, either as legislators or as administrators, that they are capable of remedying the evils which they have caused.

Now, Sir, if I make out these two propositions, it will follow that it is the constitutional right and duty of the representatives of the nation to interfere; and I conceive that my noble friend, by moving for a Committee of the whole House, has proposed a mode of interference which is both parliamentary and convenient.

My first proposition, Sir, will scarcely be disputed. Both sides of the House are fully agreed in thinking that the condition of Ireland may well excite great anxiety and apprehension. That island, in extent about one fourth of the United Kingdom, in population more than one fourth, superior probably in natural fertility to any area of equal size in Europe, possessed of natural facilities for trade such as can nowhere else be found in an equal extent of coast, an inexhaustible nursery of gallant soldiers, a country far more important to the prosperity, the strength, the dignity of this great empire than all our distant dependencies together, than the Canadas and the West Indies added to Southern Africa, to Australasia, to Ceylon, and to the vast dominions of the Moguls, that island, Sir, is acknowledged by all to be so ill affected and so turbulent that it must, in any estimate

of our power, be not added but deducted. You admit that you govern that island, not as you govern England and Scotland, but as you govern your new conquests in Scinde; not by means of the respect which the people feel for the laws, but by means of bayonets, of artillery, of entrenched camps.

My first proposition, then, I take to be conceded. Ireland is in a dangerous state. The question which remains to be considered is, whether for the state in which Ireland is Her Majesty's Ministers are to be held accountable.

Now, Sir, I at once admit that the distempers of Ireland must in part be attributed to causes for which neither Her Majesty's present Ministers nor any public men now living can justly be held accountable. I will not trouble the House with a long dissertation on those causes. But it is necessary, I think, to take at least a rapid glance at them: and in order to do so, Sir, we must go back to a period not only anterior to the birth of the statesmen who are now arrayed against each other on the right and left of your chair, but anterior to the birth even of the great parties of which those statesmen are the leaders; anterior to the days when the names of Tory and Whig, of court party and country party, of cavalier and roundhead, came into use; anterior to the existence of those Puritans to whom the honourable Member for Shrewsbury,[1] in a very ingenious speech, ascribed all the calamities of Ireland.

The primary cause is, no doubt, the manner in which Ireland became subject to the English crown. The annexation was effected by conquest, and by conquest of a peculiar kind. It was not a conquest such as we have been accustomed to see in modern Europe. It was not a conquest like that which united Artois and Franche Comté to France, or

[1] Mr. Disraeli.

Silesia to Prussia. It was the conquest of a race by a race, such a conquest as that which established the dominion of the Spaniard over the American Indian, or of the Mahratta over the peasant of Guzerat or Tanjore. Of all forms of tyranny I believe that the worst is that of a nation over a nation. Populations separated by seas and mountain ridges may call each other natural enemies, may wage long wars with each other, may recount with pride the victories which they have gained over each other, and point to the flags, the guns, the ships which they have won from each other. But no enmity that ever existed between such populations approaches in bitterness the mutual enmity felt by populations which are locally intermingled, but which have never morally and politically amalgamated ; and such were the Englishry and the Irishry. Yet it might have been hoped that the lapse of time and the progress of civilisation would have effaced the distinction between the oppressors and the oppressed. Our island had suffered cruelly from the same evil. Here the Saxon had trampled on the Celt, the Dane on the Saxon, the Norman on Celt, Saxon, and Dane. Yet in the course of ages all the four races had been fused together to form the great English people. A similar fusion would probably have taken place in Ireland but for the Reformation. The English settlers adopted the Protestant doctrines which were received in England. The Aborigines alone, among all the nations of the north of Europe, adhered to the ancient faith. Thus the line of demarcation between the two populations was deepened and widened. The old enmity was reinforced by a new enmity stronger still. Then came those events to which the honourable Member for Shrewsbury referred. The spirit of liberty in England was closely allied with the spirit of Puritanism, and was mortally hostile to the Papacy. Such men as

Hampden, Vane, Milton, Locke, though zealous generally for civil and spiritual freedom, yet held that the Roman Catholic worship had no claim to toleration. On the other hand, all the four kings of the House of Stuart showed far more favour to Roman Catholics than to any class of Protestant nonconformists. James the First at one time had some hopes of effecting a reconciliation with the Vatican. Charles the First entered into secret engagements to grant an indulgence to Roman Catholics. Charles the Second was a concealed Roman Catholic. James the Second was an avowed Roman Catholic. Consequently, through the whole of the seventeenth century, the freedom of Ireland and the slavery of England meant the same thing. The watchwords, the badges, the names, the places, the days, which in the mind of an Englishman were associated with deliverance, prosperity, national dignity, were in the mind of an Irishman associated with bondage, ruin, and degradation. The memory of William the Third, the anniversary of the battle of the Boyne, are instances. I was much struck by a circumstance which occurred on a day which I have every reason to remember with gratitude and pride, the day on which I had the high honour of being declared one of the first two members for the great borough of Leeds. My chair was covered with orange ribands. The horses which drew it could hardly be seen for the profusion of orange coloured finery with which they were adorned. Orange cockades were in all the hats; orange favours at all the windows. And my supporters, I need not say, were men who had, like myself, been zealous for Catholic emancipation. I could not help remarking that the badge seemed rather incongruous. But I was told that the friends of Catholic emancipation in Yorkshire had always rallied under the orange banner, that orange was the colour of Sir George Savile, who

OLIVER CROMWELL.

From the original painting by Robert Walker in the National Portrait Gallery.

brought in that bill which caused the No Popery riots of 1780, and that the very chair in which I sate was the chair in which Lord Milton, now Earl Fitzwilliam, had triumphed after the great victory which he won in 1807 over the No Popery party, then headed by the house of Harewood. I thought how different an effect that procession would have produced at Limerick or Cork, with what howls of rage and hatred the Roman Catholic population of those cities would have pursued that orange flag which, to every Roman Catholic in Yorkshire, was the memorial of contests maintained in favour of his own dearest rights. This circumstance, however slight, well illustrates the singular contrast between the history of England and the history of Ireland.

Well, Sir, twice during the seventeenth century the Irish rose up against the English colony. Twice they were completely put down; and twice they were severely chastised. The first rebellion was crushed by Oliver Cromwell; the second by William the Third. Those great men did not use their victory exactly in the same way. The policy of Cromwell was wise, and strong, and straightforward, and cruel. It was comprised in one word, which, as Clarendon tells us, was often in the mouths of the Englishry of that time. That word was extirpation. The object of Cromwell was to make Ireland thoroughly Anglo-Saxon and Protestant. If he had lived twenty years longer he might perhaps have accomplished that work: but he died while it was incomplete; and it died with him. The policy of William, or, to speak more correctly, of those whose inclinations William was under the necessity of consulting, was less able, less energetic, and, though more humane in seeming, perhaps not more humane in reality. Extirpation was not attempted. The Irish Roman Catholics were permitted to live, to be fruitful, to replenish the earth:

but they were doomed to be what the Helots were in Sparta, what the Greeks were under the Ottoman, what the blacks now are at New York. Every man of the subject caste was strictly excluded from public trust. Take what path he might in life, he was crossed at every step by some vexatious restriction. It was only by being obscure and inactive that he could, on his native soil, be safe. If he aspired to be powerful and honoured, he must begin by being an exile. If he pined for military glory, he might gain a cross or perhaps a Marshal's staff in the armies of France or Austria. If his vocation was to politics, he might distinguish himself in the diplomacy of Italy or Spain. But at home he was a mere Gibeonite, a hewer of wood and a drawer of water. The statute book of Ireland was filled with enactments which furnish to the Roman Catholics but too good a ground for recriminating on us when we talk of the barbarities of Bonner and Gardiner; and the harshness of those odious laws was aggravated by a more odious administration. For, bad as the legislators were, the magistrates were worse still. In those evil times originated that most unhappy hostility between landlord and tenant, which is one of the peculiar curses of Ireland. Oppression and turbulence reciprocally generated each other. The combination of rustic tyrants was resisted by gangs of rustic banditti. Courts of law and juries existed only for the benefit of the dominant sect. Those priests who were revered by millions as their natural advisers and guardians, as the only authorised expositors of Christian truth, as the only authorised dispensers of the Christian sacraments, were treated by the squires and squireens of the ruling faction as no goodnatured man would treat the vilest beggar. In this manner a century passed away. Then came the French Revolution and the great awakening of the mind of Europe. It would have

been wonderful indeed if, when the happiest and most tranquil nations were agitated by vague discontents and vague hopes, Ireland had remained at rest. Jacobinism, it is true, was not a very natural ally of the Roman Catholic religion. But common enmities produce strange coalitions; and a strange coalition was formed. There was a third great rising of the aboriginal population of the island against English and Protestant ascendency. That rising was put down by the sword; and it became the duty of those who were at the head of affairs to consider how the victory should be used.

I shall not be suspected of being partial to the memory of Mr. Pitt. But I cannot refuse to him the praise both of wisdom and of humanity, when I compare the plan which he formed in that hour of triumph with the plans of those English rulers who had before him governed Ireland. Of Mr. Pitt's plan the Union was a part, an excellent and an essential part indeed, but still only a part. We shall do great injustice both to his head and to his heart if we forget that he was permitted to carry into effect only some unconnected portions of a comprehensive and well concerted scheme. He wished to blend, not only the parliaments, but the nations, and to make the two islands one in interest and affection. With that view the Roman Catholic disabilities were to be removed: the Roman Catholic priests were to be placed in a comfortable and honourable position; and measures were to be taken for the purpose of giving to Roman Catholics the benefits of liberal education. In truth Mr. Pitt's opinions on those subjects had, to a great extent, been derived from a mind even more powerful and capacious than his own, from the mind of Mr. Burke. If the authority of these two great men had prevailed, I believe that the Union with Ireland would now have been as secure, and as much beyond

the reach of agitation, as the Union with Scotland. The Parliament in College Green would have been remembered as what it was, the most tyrannical, the most venal, the most unprincipled assembly that ever sate on the face of this earth. I do not think that, by saying this, I can give offence to any gentleman from Ireland, however zealous for Repeal he may be: for I only repeat the language of Wolfe Tone. Wolfe Tone said that he had seen more deliberative assemblies than most men; that he had seen the English Parliament, the American Congress, the French Council of Elders and Council of Five Hundred, the Batavian Convention; but that he had nowhere found any thing like the baseness and impudence of the scoundrels, as he called them, at Dublin. If Mr. Pitt's whole plan had been carried into execution, that infamous parliament, that scandal to the name of parliament, would have perished unregretted; and the last day of its existence would have been remembered by the Roman Catholics of Ireland as the first day of their civil and religious liberty. The great boon which he would have conferred on them would have been gratefully received, because it could not have been ascribed to fear, because it would have been a boon bestowed by the powerful on the weak, by the victor on the vanquished. Unhappily, of all his projects for the benefit of Ireland, the Union alone was carried into effect; and therefore that Union was an Union only in name. The Irish found that they had parted with at least the name and show of independence, and that for this sacrifice of national pride they were to receive no compensation. The Union, which ought to have been associated in their minds with freedom and justice, was associated only with disappointed hopes and forfeited pledges. Yet it was not even then too late. It was not too late in 1813. It was not too late in 1821. It was not too late in

1825. Yes: if, even in 1825, some men who then were, as they now are, high in the service of the crown, could have made up their minds to do what they were forced to do four years later, that great work of conciliation which Mr. Pitt had meditated might have been accomplished. The machinery of agitation was not yet fully organised: the Government was under no strong pressure; and therefore concession might still have been received with thankfulness. That opportunity was suffered to escape; and it never returned.

In 1829, at length, concessions were made, were made largely, were made without the conditions which Mr. Pitt would undoubtedly have demanded, and to which, if demanded by Mr. Pitt, the whole body of Roman Catholics would have eagerly assented. But those concessions were made reluctantly, made ungraciously, made under duress, made from the mere dread of civil war. How then was it possible that they should produce contentment and repose? What could be the effect of that sudden and profuse liberality following that long and obstinate resistance to the most reasonable demands, except to teach the Irishman that he could obtain redress only by turbulence? Could he forget that he had been, during eight and twenty years, supplicating Parliament for justice, urging those unanswerable arguments which prove that the rights of conscience ought to be held sacred, claiming the performance of promises made by ministers and princes, and that he had supplicated, argued, claimed the performance of promises in vain? Could he forget that two generations of the most profound thinkers, the most brilliant wits, the most eloquent orators, had written and spoken for him in vain? Could he forget that the greatest statesmen who took his part had paid dear for their generosity? Mr. Pitt endeavoured to redeem his pledge; and he

was driven from office. Lord Grey and Lord Grenville endeavoured to do but a very small part of what Mr. Pitt had thought right and expedient; and they were driven from office. Mr. Canning took the same side; and his reward was to be worried to death by the party of which he was the brightest ornament. At length, when he was gone, the Roman Catholics began to look, not to cabinets and parliaments, but to themselves. They displayed a formidable array of physical force, and yet kept within, just within, the limits of the law. The consequence was that, in two years, more than any prudent friend had ventured to demand for them was granted to them by their enemies. Yes; within two years after Mr. Canning had been laid in the transept near us, all that he would have done, and more than he could have done, was done by his persecutors. How was it possible that the whole Roman Catholic population of Ireland should not take up the notion that from England, or at least from the party which then governed and which now governs England, nothing is to be got by reason, by entreaty, by patient endurance, but every thing by intimidation? That tardy repentance deserved no gratitude, and obtained none. The whole machinery of agitation was complete and in perfect order. The leaders had tasted the pleasures of popularity; the multitude had tasted the pleasures of excitement. Both the demagogue and his audience felt a craving for the daily stimulant. Grievances enough remained, God knows, to serve as pretexts for agitation: and the whole conduct of the Government had led the sufferers to believe that by agitation alone could any grievance be removed.

Such, Sir, is the history of the rise and progress of the disorders of Ireland. Misgovernment, lasting without interruption from the reign of Henry the Second to the reign of William the Fourth, has left

us an immense mass of discontent, which will, no doubt, in ordinary times, make the task of any statesman whom the Queen may call to power sufficiently difficult. But, though this be true, it is not less true, that the immediate causes of the extraordinary agitation which alarms us at this moment are to be found in the misconduct of Her Majesty's present advisers. For, Sir, though Ireland is always combustible, Ireland is not always on fire. We must distinguish between the chronic complaints which are to be attributed to remote causes, and the acute attack, which is brought on by recent imprudence. For, though there is always a predisposition to disease in that unhappy society, the violent paroxysms come only at intervals. I must own that I am indebted for some of my imagery to the right honourable Baronet the First Lord of the Treasury. When he sate on this bench, and was only a candidate for the great place which he now fills, he compared himself to a medical man at the bedside of a patient. Continuing his metaphor, I may say that his prognosis, his diagnosis, his treatment, have all been wrong. I do not deny that the case was difficult. The sufferer was of a very ill habit of body, and had formerly suffered many things of many physicians, and, among others, I must say, of the right honourable Baronet himself. Still the malady had, a very short time ago, been got under, and kept under, by the judicious use of lenitives; and there was reason to hope that if that salutary regimen had been steadily followed, there would have been a speedy improvement in the general health. Unhappily, the new State hygeist chose to apply irritants which have produced a succession of convulsive fits, each more violent than that which preceded it. To drop the figure, it is impossible to doubt that Lord Melbourne's government was popular with the great body of the Roman Catholics

of Ireland. It is impossible to doubt that the two Viceroys whom he sent to Ireland were more loved and honoured by the Irish people than any Viceroys before whom the sword of state has ever been borne. Under the late Government, no doubt, the empire was threatened by many dangers; but, to whatever quarter the Ministers might look with uneasy apprehension, to Ireland they could always look with confidence. When bad men raised disturbances here, when a Chartist rabble fired on the Queen's soldiers, numerous regiments could, without the smallest risk, be spared from Ireland. When a rebellion broke out in one of our colonies,—a rebellion too which it might have been expected that the Irish would regard with favour, for it was a rebellion of Roman Catholics against Protestant rulers,—even then Ireland was true to the general interests of the empire, and troops were sent from Munster and Connaught to put down insurrection in Canada. No person will deny that if, in 1840, we had unhappily been forced into war, and if a hostile army had landed in Bantry Bay, the whole population of Cork and Tipperary would have risen up to defend the throne of Her Majesty, and would have offered to the invaders a resistance as determined as would have been offered by the men of Kent or Norfolk. And by what means was this salutary effect produced? Not by great legislative reforms: for, unfortunately, that Government, though it had the will, had not the power, to carry such reforms against the sense of a strong minority in this House, and of a decided majority of the Peers. No, Sir, this effect was produced merely by the wisdom, justice, and humanity with which the existing law, defective as it might be, was administered. The late Government, calumniated and thwarted at every turn, contending against the whole influence of the Established Church, and of the great body of the

nobility and landed gentry, yet did show a disposition to act kindly and fairly towards Ireland, and did, to the best of its power, treat Protestants and Roman Catholics alike. If we had been as strong as our successors in parliamentary support, if we had been able to induce the two Houses to follow in legislation the same principles by which we were guided in administration, the Union with Ireland would now have been as secure from the assaults of agitators as the Union with Scotland. But this was not to be. During six years an opposition, formidable in numbers, formidable in ability, selected as the especial object of the fiercest and most pertinacious attacks those very acts of the Government which had, after centuries of mutual animosity, half reconciled the two islands. Those Lords Lieutenants who, in Ireland, were venerated as no preceding Lord Lieutenant had ever been venerated, were here reviled as no preceding Lord Lieutenant had ever been reviled. Every action, every word which was applauded by the nation committed to their care, was here imputed to them as a crime. Every bill framed by the advisers of the Crown for the benefit of Ireland was either rejected or mutilated. A few Roman Catholics of distinguished merit were appointed to situations which were indeed below their just claims, but which were higher than any member of their Church had filled during many generations. Two or three Roman Catholics were sworn of the Council; one took his seat at the Board of Treasury; another at the Board of Admiralty. There was great joy in Ireland; and no wonder. What had been done was not much; but the ban had been taken off; the Emancipation Act, which had been little more than a dead letter, was at length a reality. But in England all the underlings of the great Tory party set up a howl of rage and hatred worthy of Lord George Gordon's No Popery

mob. The right honourable Baronet now at the head of the Treasury, with his usual prudence, abstained from joining in the cry, and was content to listen to it, to enjoy it, and to profit by it. But some of those who ranked next to him among the chiefs of the opposition, did not imitate his politic reserve. One great man denounced the Irish as aliens. Another called them minions of Popery. Those teachers of religion to whom millions looked up with affection and reverence were called by the Protestant press demon priests and surpliced ruffians, and were denounced from the Protestant pulpit as pontiffs of Baal, as false prophets who were to be slain with the sword. We were reminded that a Queen of the chosen people had in the old time patronised the ministers of idolatry, and that her blood had been given to the dogs. Not content with throwing out or frittering down every law beneficial to Ireland, not content with censuring in severe terms every act of the executive government which gave satisfaction in Ireland, you, yes, you, who now fill the great offices of state, assumed the offensive. From obstruction you proceeded to aggression. You brought in a bill which you called a Bill for the Registration of Electors in Ireland. We then told you that it was a bill for the wholesale disfranchisement of the electors of Ireland. We then proved incontrovertibly that, under pretence of reforming the law of procedure, you were really altering the substantive law; that, by making it impossible for any man to vindicate his right to vote without trouble, expense, and loss of time, you were really taking away the votes of tens of thousands. You denied all this then. You very coolly admit it all now. Am I to believe that you did not know it as well in 1841 as in 1844? Has one new fact been brought to light? Has one argument been discovered which was not, three or four years ago, urged twenty,

thirty, forty times in this House? Why is it that you have, when in power, abstained from proposing that change in the mode of registration which, when you were out of power, you represented as indispensable? You excuse yourselves by saying that now the responsibilities of office are upon you. In plain words, your trick has served its purpose. Your object, —for I will do justice to your patriotism,—your object was not to ruin your country, but to get in; and you are in. Such public virtue deserved such a reward, a reward which has turned out a punishment, a reward which ought to be, while the world lasts, a warning to unscrupulous ambition. Many causes contributed to place you in your present situation. But the chief cause was, beyond all doubt, the prejudice which you excited amongst the English against the just and humane manner in which the late ministers governed Ireland. In your impatience for office, you called up the devil of religious intolerance, a devil more easily evoked than dismissed. He did your work; and he holds your bond. You once found him an useful slave: but you have since found him a hard master. It was pleasant, no doubt, to be applauded by high churchmen and low churchmen, by the Sheldonian Theatre and by Exeter Hall. It was pleasant to be described as the champions of the Protestant faith, as the men who stood up for the Gospel against that spurious liberality which made no distinction between truth and falsehood. It was pleasant to hear your opponents called by every nickname that is to be found in the foul vocabulary of the Reverend Hugh McNeile. It was pleasant to hear that they were the allies of Antichrist, that they were the servants of the man of sin, that they were branded with the mark of the Beast. But when all this slander and scurrility had raised you to power, when you found that you had to manage millions of

those who had been, year after year, constantly insulted and defamed by yourselves and your lacqueys, your hearts began to fail you. Now you tell us that you have none but kind and respectful feelings towards the Irish Roman Catholics, that you wish to conciliate them, that you wish to carry the Emancipation Act into full effect, that nothing would give you more pleasure than to place on the bench of justice a Roman Catholic lawyer of conservative politics, that nothing would give you more pleasure than to place at the Board of Treasury, or at the Board of Admiralty, some Roman Catholic gentleman of conservative politics, distinguished by his talents for business or debate. Your only reason, you assure us, for not promoting Roman Catholics is that all the Roman Catholics are your enemies; and you ask whether any minister can be expected to promote his enemies. For my part, I do not doubt that you would willingly promote Roman Catholics: for, as I have said, I give you full credit for not wishing to do your country more harm than is necessary for the purpose of turning out and keeping out the Whigs. I also fully admit that you cannot be blamed for not promoting your enemies. But what I want to know is, how it happens that all the Roman Catholics in the United Kingdom are your enemies. Was such a thing ever heard of before? Here are six or seven millions of people of all professions, of all trades, of all grades of rank, fortune, intellect, education. Begin with the premier Peer, the Earl Marshal of the realm, the chief of the Howards, the heir of the Mowbrays and Fitzalans, and go down through earls, barons, baronets, lawyers and merchants, to the very poorest peasant that eats his potatoes without salt in Mayo; and all these millions to a man are arrayed against the Government. How do you explain this? Is there any natural connec-

tion between the Roman Catholic theology and the political theories held by Whigs and by reformers more democratical than the Whigs? Not only is there no natural connection, but there is a natural opposition. Of all Christian sects the Roman Catholic Church holds highest the authority of antiquity, of tradition, of immemorial usage. Her spirit is eminently conservative, nay, in the opinion of all Protestants, conservative to an unreasonable and pernicious extent. A man who has been taught from childhood to regard with horror all innovation in religion is surely less likely than another man to be a bold innovator in politics. It is probable that a zealous Roman Catholic, if there were no disturbing cause, would be a Tory; and the Roman Catholics were all Tories till you persecuted them into Whiggism and Radicalism. In the civil war, how many Roman Catholics were there in Fairfax's army? I believe, not one. They were all under the banner of Charles the First. When a reward of five thousand pounds was offered for Charles the Second alive or dead, when to conceal him was to run a most serious risk of the gallows, it was among Roman Catholics that he found shelter. It has been the same in other countries. When every thing else in France was prostrate before the Jacobins, the Roman Catholic peasantry of Britanny and Poitou still stood up for the House of Bourbon. Against the gigantic power of Napoleon, the Roman Catholic peasantry of the Tyrol maintained unaided the cause of the House of Hapsburg. It would be easy to multiply examples. And can we believe, in defiance of all reason and of all history, that, if the Roman Catholics of the United Kingdom had been tolerably well governed, they would not have been attached to the Government? In my opinion the Tories never committed so great an error as when they scourged away and spurned

away the Roman Catholics. Mr. Burke understood this well. The sentiment which, towards the close of his life, held entire possession of his mind, was a horror,—a morbid horror it at last became,—of Jacobinism, and of every thing that seemed to him to tend towards Jacobinism: and, like a great statesman and philosopher,—for such he was even in his errors, —he perceived, and he taught Mr. Pitt to perceive, that, in the war against Jacobinism, the Roman Catholics were the natural allies of royalty and aristocracy. But the help of these allies was contumeliously rejected by those politicians who make themselves ridiculous by carousing on Mr. Pitt's birthday, while they abjure all Mr. Pitt's principles. The consequence is, as you are forced to own, that there is not in the whole kingdom a Roman Catholic of note who is your friend. Therefore, whatever your inclinations may be, you must entrust power in Ireland to Protestants, to Ultra-Protestants, to men who, whether they belong to Orange lodges or not, are in spirit Orangemen. Every appointment which you make increases the discontent of the Roman Catholics. The more discontented they are, the less you can venture to employ them. The way in which you treated them while you were in opposition has raised in them such a dislike and distrust of you that you cannot carry the Emancipation Act into effect, though, as you tell us, and as I believe, you sincerely desire to do so. As respects the offices of which you dispose, that Act is null and void. Of all the boons which that Act purports to bestow on Roman Catholics they really enjoy only one, admission to Parliament; and that they would not enjoy if you had been able three years ago to carry your Irish Registration Bill. You have wounded national feeling: you have wounded religious feeling: and the animosity which you have roused shows itself in a hundred ways, some of which

I abhor, some of which I lament, but at none of which I can wonder. They are the natural effects of insult and injury on quick and ill regulated sensibility. You, for your own purposes, inflamed the public mind of England against Ireland : and you have no right to be surprised by finding that the public mind of Ireland is inflamed against England. You called a fourth part of the people of the United Kingdom aliens : and you must not blame them for feeling and acting like aliens. You have filled every public department with their enemies. What then could you expect but that they would set up against your Lord Lieutenant and your official hierarchy a more powerful chief and a more powerful organisation of their own? They remember, and it would be strange indeed if they had forgotten, what, under the same chief, and by a similar organisation, they extorted from you in 1829; and they are determined to try whether you are bolder and more obstinate now than then.

Such are the difficulties of this crisis. To a great extent they are of your own making. And what have you done in order to get out of them? Great statesmen have sometimes committed great mistakes, and yet have by wisdom and firmness extricated themselves from the embarrassments which those mistakes had caused. Let us see whether you are entitled to rank among such statesmen. And first, what,—commanding, as you do, a great majority in this and in the other House of Parliament,—what have you done in the way of legislation? The answer is very short and simple. The beginning and end of all your legislation for Ireland will be found in the Arms Act of last session. You will hardly call that conciliation; and I shall not call it coercion. It was mere petty annoyance. It satisfied nobody. We called on you to redress the wrongs of Ireland. Many of your own friends called on you to stifle her

complaints. One noble and learned person was so much disgusted by your remissness that he employed his own great abilities and his own valuable time in framing a new coercion bill for you. You were deaf alike to us and to him. The whole fruit of your legislative wisdom was this one paltry teasing police regulation.

Your executive administration through the whole recess has been one long blunder. The way in which your Lord Lieutenant and his advisers acted about the Clontarf meeting would alone justify a severe vote of censure. The noble lord, the Secretary for the Colonies,[1] has told us that the Government did all that was possible to caution the people against attending that meeting, and that it would be unreasonable to censure men for not performing impossibilities. Now, Sir, the ministers themselves acknowledge that, as early as the morning of the Friday which preceded the day fixed for the meeting, the Lord Lieutenant determined to put forth a proclamation against the meeting. Yet the proclamation was not published in Dublin and the suburbs till after nightfall on Saturday. The meeting was fixed for the Sunday morning. Will any person have the hardihood to assert that it was impossible to have a proclamation drawn up, printed, and circulated in twenty-four hours, nay in six hours? It is idle to talk of the necessity of weighing well the words of such a document. The Lord Lieutenant should have weighed well the value of the lives of his royal mistress's subjects. Had he done so, there can be no doubt that the proclamation might have been placarded on every wall in and near Dublin early in the forenoon of the Saturday. The negligence of the Government would probably have caused the loss of many lives but for the interposition of the man whom you are persecuting. Fortune stood your friend;

[1] Lord Stanley.

and he stood your friend; and thus a slaughter more terrible than that which took place twenty-five years ago at Manchester was averted.

But you were incorrigible. No sooner had you, by strange good luck, got safe out of one scrape, than you made haste to get into another out of which, as far as I can see, you have no chance of escape. You instituted the most unwise, the most unfortunate of all state prosecutions. You seem not to have at all known what you were doing. It appears never to have occurred to you that there was any difference between a criminal proceeding which was certain to fix the attention of the whole civilised world and an ordinary *qui tam* action for a penalty. The evidence was such and the law such that you were likely to get a verdict and a judgment; and that was enough for you. Now, Sir, in such a case as this, the probability of getting the verdict and the judgment is only a part, and a very small part, of what a statesman ought to consider. Before you determined to bring the most able, the most powerful, the most popular of your opponents to the bar as a criminal, on account of the manner in which he had opposed you, you ought to have asked yourselves whether the decision which you expected to obtain from the tribunals would be ratified by the voice of your own country, of foreign countries, of posterity; whether the general opinion of mankind might not be that, though you were legally in the right, you were morally in the wrong. It was no common person that you were bent on punishing. About that person I feel, I own, considerable difficulty in saying any thing. He is placed in a situation which would prevent generous enemies, which has prevented all the members of this House, with one ignominious exception, from assailing him acrimoniously. I will try, in speaking of him, to pay the respect due to

eminence and to misfortune, without violating the respect due to truth. I am convinced that the end which he is pursuing is not only mischievous but unattainable: and some of the means which he has stooped to use for the purpose of attaining that end I regard with deep disapprobation. But it is impossible for me not to see that the place which he holds in the estimation of his countrymen is such as no popular leader in our history, I might perhaps say in the history of the world, has ever attained. Nor is the interest which he inspires confined to Ireland or to the United Kingdom. Go where you will on the Continent: visit any coffeehouse: dine at any public table: embark on board of any steamboat: enter any diligence, any railway carriage: from the moment that your accent shows you to be an Englishman, the very first question asked by your companions, be they what they may, physicians, advocates, merchants, manufacturers, or what we should call yeomen, is certain to be "What will be done with Mr. O'Connell?" Look over any file of French journals; and you will see what a space he occupies in the eyes of the French people. It is most unfortunate, but it is a truth, and a truth which we ought always to bear in mind, that there is among our neighbours a feeling about the connection between England and Ireland not very much unlike the feeling which exists here about the connection between Russia and Poland. All the sympathies of all continental politicians are with the Irish. We are regarded as the oppressors, and the Irish as the oppressed. An insurrection in Ireland would have the good wishes of a great majority of the people of Europe. And, Sir, it is natural that it should be so. For the cause of the Irish repealers has two different aspects, a democratic aspect, and a Roman Catholic aspect, and is therefore regarded with favour by

foreigners of almost every shade of opinion. The extreme left,—to use the French nomenclature,—wishes success to a great popular movement against the throne and the aristocracy. The extreme right wishes success to a movement headed by the bishops and priests of the true church against a heretical government and a heretical hierarchy. The consequence is that, in a contest with Ireland, you will not have, out of this island, a single well-wisher in the world. I do not say this in order to intimidate you. But I do say that, on an occasion on which all Christendom was watching your conduct with an unfriendly and suspicious eye, you should have carefully avoided every thing that looked like foul play. Unhappily you were too much bent on gaining the victory; and you have gained a victory more disgraceful and disastrous than any defeat. Mr. O'Connell has been convicted: but you cannot deny that he has been wronged: you cannot deny that irregularities have been committed, or that the effect of those irregularities has been to put you in a better situation and him in a worse situation than the law contemplated. It is admitted that names which ought to have been in the jury-list were not there. It is admitted that all, or almost all, the names which were wrongfully excluded were the names of Roman Catholics. As to the number of those who were wrongfully excluded there is some dispute. An affidavit has been produced which puts the number at twenty-seven. The right honourable gentleman the Recorder of Dublin, who of course puts the number as low as he conscientiously can, admits twenty-four. But some gentlemen maintain that this irregularity, though doubtless blamable, cannot have had any effect on the event of the trial. What, they ask, are twenty or twenty-seven names in seven hundred and twenty? Why, Sir, a very simple arithmetical calculation will show that the

irregularity was of grave importance. Of the seven hundred and twenty, forty-eight were to be selected by lot, and then reduced by alternate striking to twelve. The forty-eighth part of seven hundred and twenty is fifteen. If, therefore, there had been fifteen more Roman Catholics in the jury-list, it would have been an even chance that there would have been one Roman Catholic more among the forty-eight. If there had been twenty-seven more Roman Catholics in the list it would have been almost an even chance that there would have been two Roman Catholics more among the forty-eight. Is it impossible, is it improbable that, but for this trick or this blunder,—I will not now inquire which,—the result of the trial might have been different? For, remember the power which the law gives to a single juror. He can, if his mind is fully made up, prevent a conviction. I heard murmurs when I used the word trick. Am I not justified in feeling a doubt which it is quite evident that Mr. Justice Perrin feels? He is reported to have said,—and I take the report of newspapers favourable to the Government,—he is reported to have said that there had been great carelessness, great neglect of duty, that there were circumstances which raised grave suspicion, and that he was not prepared to say that the irregularity was accidental. The noble lord the Secretary for the Colonies has admonished us to pay respect to the judges. I am sure that I pay the greatest respect to every thing that falls from Mr. Justice Perrin. He must know much better than I, much better than any English gentleman, what artifices are likely to be employed by Irish functionaries for the purpose of packing a jury; and he tells us that he is not satisfied that this irregularity was the effect of mere inadvertence. But, says the right honourable Baronet, the Secretary for the Home Department, "I am not responsible for

this irregularity." Most true; and nobody holds the right honourable Baronet responsible for it. But he goes on to say, "I lament this irregularity most sincerely: for I believe that it has raised a prejudice against the administration of justice." Exactly so. That is just what I say. I say that a prejudice has been created against the administration of justice. I say that a taint of suspicion has been thrown on the verdict which you have obtained. And I ask whether it is right and decent in you to avail yourselves of a verdict on which such a taint has been thrown? The only wise, the only honourable course open to you was to say, "A mistake has been committed: that mistake has given us an unfair advantage; and of that advantage we will not make use." Unhappily, the time when you might have taken this course, and might thus to a great extent have repaired your former errors, has been suffered to elapse.

Well, you had forty-eight names taken by lot from this mutilated jury-list: and then came the striking. You struck out all the Roman Catholic names: and you give us your reasons for striking out these names, reasons which I do not think it worth while to examine. The real question which you should have considered was this: Can a great issue between two hostile religions,—for such the issue was,—be tried in a manner above all suspicion by a jury composed exclusively of men of one of those religions? I know that in striking out the Roman Catholics you did nothing that was not according to technical rules. But my great charge against you is that you have looked on this whole case in a technical point of view, that you have been attorneys when you should have been statesmen. The letter of the law was doubtless with you; but not the noble spirit of the law. The jury *de medietate linguæ* is of immemorial antiquity among us.

Suppose that a Dutch sailor at Wapping is accused of stabbing an Englishman in a brawl. The fate of the culprit is decided by a mixed body, by six Englishmen and six Dutchmen. Such were the securities which the wisdom and justice of our ancestors gave to aliens. You are ready enough to call Mr. O'Connell an alien when it serves your purposes to do so. You are ready enough to inflict on the Irish Roman Catholic all the evils of alienage. But the one privilege, the one advantage of alienage, you deny him. In a case which of all cases most required a jury *de medietate*, in a case which sprang out of the mutual hostility of races and sects, you pack a jury all of one race and all of one sect. Why, if you were determined to go on with this unhappy prosecution, not have a common jury? There was no difficulty in having such a jury; and among the jurors might have been some respectable Roman Catholics who were not members of the Repeal Association. A verdict of Not Guilty from such a jury would have done you infinitely less harm than the verdict of Guilty which you have succeeded in obtaining. Yes, you have obtained a verdict of Guilty; but you have obtained that verdict from twelve men brought together by illegal means, and selected in such a manner that their decision can inspire no confidence. You have obtained that verdict by the help of a Chief Justice of whose charge I can hardly trust myself to speak. To do him right, however, I will say that his charge was not, as it has been called, unprecedented; for it bears a very close resemblance to some charges which may be found in the state trials of the reign of Charles the Second. However, with this jury-list, with this jury, with this judge, you have a verdict. And what have you gained by it? Have you pacified Ireland? No doubt there is just at the present moment an apparent tran-

quillity; but it is a tranquillity more alarming than turbulence. The Irish will be quiet till you begin to put the sentence of imprisonment into execution, because, feeling the deepest interest in the fate of their persecuted Tribune, they will do nothing that can be prejudicial to him. But will they be quiet when the door of a gaol has been closed on him? Is it possible to believe that an agitator, whom they adored while his agitation was a source of profit to him, will lose his hold on their affections by being a martyr in what they consider as their cause? If I, who am strongly attached to the Union, who believe that the Repeal of the Union would be fatal to the empire, and who think Mr. O'Connell's conduct highly reprehensible, cannot conscientiously say that he has had a fair trial, if the prosecutors themselves are forced to own that things have happened which have excited a prejudice against the verdict and the judgment, what must be the feelings of the people of Ireland, who believe not merely that he is guiltless, but that he is the best friend that they ever had? He will no longer be able to harangue them: but his wrongs will stir their blood more than his eloquence ever did; nor will he in confinement be able to exercise that influence which has so often restrained them, even in their most excited mood, from proceeding to acts of violence.

Turn where we will, the prospect is gloomy; and that which of all things most disturbs me is this, that your experience, sharp as it has been, does not seem to have made you wiser. All that I have been able to collect from your declarations leads me to apprehend that, while you continue to hold power, the future will be of a piece with the past. As to your executive administration, you hold out no hope that it will be other than it has been. If we look back, your only remedies for the disorders of Ireland

have been an impolitic state prosecution, an unfair state trial, barracks and soldiers. If we look forward, you promise us no remedies but an unjust sentence, the harsh execution of that sentence, more barracks and more soldiers.

You do indeed try to hold out hopes of one or two legislative reforms beneficial to Ireland; but these hopes, I am afraid, will prove delusive. You hint that you have prepared a Registration bill, of which the effect will be to extend the elective franchise. What the provisions of that bill may be we do not know. But this we know, that the matter is one about which it is utterly impossible for you to do any thing that shall be at once honourable to yourselves and useful to the country. Before we see your plan, we can say with perfect confidence that it must either destroy the last remnant of the representative system in Ireland, or the last remnant of your own character for consistency.

About the much agitated question of land tenure you acknowledge that you have at present nothing to propose. We are to have a report, but you cannot tell us when.

The Irish Church, as at present constituted and endowed, you are fully determined to uphold. On some future occasion, I hope to be able to explain at large my views on that subject. To-night I have exhausted my own strength, and I have exhausted also, I am afraid, the kind indulgence of the House. I will therefore only advert very briefly to some things which have been said about the Church in the course of the present debate.

Several gentlemen opposite have spoken of the religious discord which is the curse of Ireland in language which does them honour; and I am only sorry that we are not to have their votes as well as their speeches. But from the Treasury bench we

have heard nothing but this, that the Established Church is there, and that there it must and shall remain. As to the Speech of the noble lord the Secretary for the Colonies, really when we hear such a pitiable defence of a great institution from a man of such eminent abilities, what inference can we draw but that the institution is altogether indefensible? The noble lord tells us that the Roman Catholics, in 1757, when they were asking to be relieved from the penal laws, and in 1792, when they were asking to be relieved from civil disabilities, professed to be quite willing that the Established Church should retain its endowments. What is it to us, Sir, whether they did or not? If you can prove this Church to be a good institution, of course it ought to be maintained. But do you mean to say that a bad institution ought to be maintained because some people who have been many years in their graves said that they did not complain of it? What if the Roman Catholics of the present generation hold a different language on this subject from the Roman Catholics of the last generation? Is this inconsistency, which appears to shock the noble lord, any thing but the natural and inevitable progress of all reform? People who are oppressed, and who have no hope of obtaining entire justice, beg to be relieved from the most galling part of what they suffer. They assure the oppressor that if he will only relax a little of his severity they shall be quite content; and perhaps, at the time, they believe that they shall be content. But are expressions of this sort, are mere supplications uttered under duress, to estop every person who utters them, and all his posterity to the end of time, from asking for entire justice? Am I debarred from trying to recover property of which I have been robbed, because, when the robber's pistol was at my breast, I begged him to take every thing that I had and to spare my life?

The noble lord knows well that, while the slave trade existed, the great men who exerted themselves to put an end to that trade disclaimed all thought of emancipating the negroes. In those days, Mr. Pitt, Mr. Fox, Lord Grenville, Lord Grey, and even my dear and honoured friend of whom I can never speak without emotion, Mr. Wilberforce, always said that it was a calumny to accuse them of intending to liberate the black population of the sugar islands. In 1807 the present Duke of Northumberland, then Lord Percy, in the generous enthusiasm of youth, rose to propose in this House the abolition of slavery. Mr. Wilberforce interposed, nay, I believe, almost pulled Lord Percy down. Nevertheless in 1833 the noble lord the Secretary for the Colonies brought in a bill to abolish slavery. Suppose that when he resumed his seat, after making that most eloquent speech in which he explained his plan to us, some West Indian planter had risen, and had said that in 1792, in 1796, in 1807, all the leading philanthropists had solemnly declared that they had no intention of emancipating the negroes; would not the noble lord have answered that nothing that had been said by anybody in 1792 or 1807 could bind us not to do what was right in 1833?

This is not the only point on which the noble lord's speech is quite at variance with his own conduct. He appeals to the fifth article of the Treaty of Union. He says that, if we touch the revenues and privileges of the Established Church, we shall violate that article; and to violate an article of the Treaty of Union is, it seems, a breach of public faith of which he cannot bear to think. But, Sir, why is the fifth article to be held more sacred than the fourth, which fixes the number of Irish members who are to sit in this House? The fourth article, we all know, has been altered. And who brought in the bill which altered that article? The noble lord himself.

Then the noble lord adverts to the oath taken by Roman Catholic members of this House. They bind themselves, he says, not to use their power for the purpose of injuring the Established Church. I am sorry that the noble lord is not at this moment in the House. Had he been here I should have made some remarks which I now refrain from making on one or two expressions which fell from him. But, Sir, let us allow to his argument all the weight which he can himself claim for it. What does it prove? Not that the Established Church of Ireland is a good institution; not that it ought to be maintained; but merely this, that, when we are about to divide on the question whether it shall be maintained, the Roman Catholic members ought to walk away to the library. The oath which they have taken is nothing to me and to the other Protestant members who have not taken it. Suppose then our Roman Catholic friends withdrawn. Suppose that we, the six hundred and twenty or thirty Protestant members, remain in the House. Then there is an end of this argument about the oath. Will the noble lord then be able to give us any reason for maintaining the Church of Ireland on the present footing?

I hope, Sir, that the right honourable Baronet the First Lord of the Treasury will not deal with this subject as his colleagues have dealt with it. We have a right to expect that a man of his capacity, placed at the head of government, will attempt to defend the Irish Church in a manly and rational way. I would beg him to consider these questions:—For what ends do Established Churches exist? Does the Established Church of Ireland accomplish those ends or any one of those ends? Can an Established Church which has no hold on the hearts of the body of the people be otherwise than useless, or worse than useless? Has the Established Church of Ireland any

hold on the hearts of the body of the people? Has it been successful in making proselytes? Has it been what the Established Church of England has been with justice called, what the Established Church of Scotland was once with at least equal justice called, the poor man's Church? Has it trained the great body of the people to virtue, consoled them in affliction, commanded their reverence, attached them to itself and to the State? Show that these questions can be answered in the affirmative; and you will have made, what I am sure has never yet been made, a good defence of the Established Church of Ireland. But it is mere mockery to bring us quotations from forgotten speeches, and from mouldy petitions presented to George the Second at a time when the penal laws were still in full force.

And, now, Sir, I must stop. I have said enough to justify the vote which I shall give in favour of the motion of my noble friend. I have shown, unless I deceive myself, that the extraordinary disorders which now alarm us in Ireland have been produced by the fatal policy of the Government. I have shown that the mode in which the Government is now dealing with those disorders is far more likely to inflame than to allay them. While this system lasts, Ireland can never be tranquil; and till Ireland is tranquil, England can never hold her proper place among the nations of the world. To the dignity, to the strength, to the safety of this great country, internal peace is indispensably necessary. In every negotiation, whether with France on the right of search, or with America on the line of boundary, the fact that Ireland is discontented is uppermost in the minds of the diplomatists on both sides, making the representative of the British Crown timorous, and making his adversary bold. And no wonder. This is indeed a great and splendid empire, well provided with the

means both of annoyance and of defence. England can do many things which are beyond the power of any other nation in the world. She has dictated peace to China. She rules Caffraria and Australasia. She could again sweep from the ocean all commerce but her own. She could again blockade every port from the Baltic to the Adriatic. She is able to guard her vast Indian dominions against all hostility by land or sea. But in this gigantic body there is one vulnerable spot near to the heart. At that spot forty-six years ago a blow was aimed which narrowly missed, and which, if it had not missed, might have been deadly. The government and the legislature, each in its own sphere, is deeply responsible for the continuance of a state of things which is fraught with danger to the State. From my share of that responsibility I shall clear myself by the vote which I am about to give; and I trust that the number and the respectability of those in whose company I shall go into the lobby will be such as to convince the Roman Catholics of Ireland that they need not yet relinquish all hope of obtaining relief from the wisdom and justice of an Imperial Parliament.

A SPEECH

DELIVERED IN

THE HOUSE OF COMMONS ON THE 6TH OF JUNE, 1844.

An attempt having been made to deprive certain dissenting congregations of property which they had long enjoyed, on the ground that they did not hold the same religious opinions that had been held by the purchasers from whom they derived their title to that property, the Government of Sir Robert Peel brought in a bill fixing a time of limitation in such cases. The time fixed was twenty-five years.

The bill, having passed the Lords, came down to the House of Commons. On the sixth of June, 1844, the second reading was moved by the Attorney General, Sir William Follett. Sir Robert Inglis, Member for the University of Oxford, moved that the bill should be read a second time that day six months; and the amendment was seconded by Mr. Plumtre, Member for Kent. Early in the debate the following Speech was made.

The second reading was carried by 307 votes to 117.

IF, Sir, I should unhappily fail in preserving that tone in which the question before us ought to be debated, it will assuredly not be for want either of an example or of a warning. The honourable and learned Member who moved the second reading has furnished me with a model which I cannot too closely imitate; and from the honourable Member for Kent, if I can

learn nothing else, I may at least learn what temper and what style I ought most carefully to avoid.

I was very desirous, Sir, to catch your eye, not because I was so presumptuous as to hope that I should be able to add much to the powerful and luminous argument of the honourable and learned gentleman who has, to our great joy, again appeared among us to-night; but because I thought it desirable that, at an early period in the debate, some person whose seat is on this side of the House, some person strongly opposed to the policy of the present Government, should say, what I now say with all my heart, that this is a bill highly honourable to that Government, a bill framed on the soundest principles, and evidently introduced from the best and purest motives. This praise is a tribute due to Her Majesty's Ministers; and I have great pleasure in paying it.

I have great pleasure also in bearing my testimony to the humanity, the moderation, and the decorum with which my honourable friend the Member for the University of Oxford has expressed his sentiments. I must particularly applaud the resolution which he announced, and to which he strictly adhered, of treating this question as a question of *meum* and *tuum*, and not as a question of orthodoxy and heterodoxy. With him it is possible to reason. But how am I to reason with the honourable Member for Kent, who has made a speech without one fact, one argument, one shadow of an argument, a speech made up of nothing but vituperation? I grieve to say that the same bitterness of theological animosity which characterised that speech may be discerned in too many of the petitions with which, as he boasts, our table has been heaped day after day. The honourable Member complains that those petitions have not been treated

with proper respect. Sir, they have been treated with much more respect than they deserved. He asks why we are to suppose that the petitioners are not competent to form a judgment on this question? My answer is, that they have certified their incompetence under their own hands. They have, with scarcely one exception, treated this question as a question of divinity, though it is purely a question of property: and when I see men treat a question of property as if it were a question of divinity, I am certain that, however numerous they may be, their opinion is entitled to no consideration. If the persons whom this bill is meant to relieve are orthodox, that is no reason for our plundering anybody else in order to enrich them. If they are heretics, that is no reason for our plundering them in order to enrich others. I should not think myself justified in supporting this bill, if I could not with truth declare that, whatever sect had been in possession of these chapels, my conduct would have been precisely the same. I have no peculiar sympathy with Unitarians. If these people, instead of being Unitarians, had been Roman Catholics, or Wesleyan Methodists, or General Baptists, or Particular Baptists, or members of the Old Secession Church of Scotland, or members of the Free Church of Scotland, I should speak as I now speak, and vote as I now mean to vote.

Sir, the whole dispute is about the second clause of this bill. I can hardly conceive that any gentleman will vote against the bill on account of the error in the marginal note on the third clause. To the first clause my honourable friend the Member for the University of Oxford said, if I understood him rightly, that he had no objection; and indeed a man of his integrity and benevolence could hardly say less after listening to the lucid and

powerful argument of the Attorney General. It is therefore on the second clause that the whole question turns.

The second clause, Sir, rests on a principle simple, well known, and most important to the welfare of all classes of the community. That principle is this, that prescription is a good title to property, that there ought to be a time of limitation, after which a possessor, in whatever way his possession may have originated, must not be dispossessed. Till very lately, Sir, I could not have imagined that, in any assembly of reasonable, of civilised, of educated men, it could be necessary for me to stand up in defence of that principle. I should have thought it as much a waste of the public time to make a speech on such a subject as to make a speech against burning witches, against trying writs of right by wager of battle, or against requiring a culprit to prove his innocence by walking over red hot ploughshares. But I find that I was in error. Certain sages, lately assembled in conclave at Exeter Hall, have done me the honour to communicate to me the fruits of their profound meditations on the science of legislation. They have, it seems, passed a resolution declaring that the principle, which I had supposed that no man out of Bedlam would ever question, is an untenable principle, and altogether unworthy of a British Parliament. They have been pleased to add, that the present Government cannot, without gross inconsistency, call on Parliament to pass a statute of limitation. And why? Will the House believe it? Because the present Government has appointed two new Vice Chancellors.

Really, Sir, I do not know whether the opponents of this bill shine more as logicians or as jurists. Standing here as the advocate of prescription, I ought not to forget that prescriptive right of talk-

ing nonsense which gentlemen who stand on the platform of Exeter Hall are undoubtedly entitled to claim. But, though I recognise the right, I cannot but think that it may be abused, and that it has been abused on the present occasion. One thing at least is clear, that, if Exeter Hall be in the right, all the masters of political philosophy, all the great legislators, all the systems of law by which men are and have been governed in all civilised countries, from the earliest times, must be in the wrong. How indeed can any society prosper, or even exist, without the aid of this untenable principle, this principle unworthy of a British legislature? This principle was found in the Athenian law. This principle was found in the Roman law. This principle was found in the laws of all those nations of which the jurisprudence was derived from Rome. This principle was found in the law administered by the Parliament of Paris; and, when that Parliament and the law which it administered had been swept away by the revolution, this principle reappeared in the Code Napoleon. Go westward, and you find this principle recognised beyond the Mississippi. Go eastward, and you find it recognised beyond the Indus, in countries which never heard the name of Justinian, in countries to which no translation of the Pandects ever found its way. Look into our own laws; and you will see that the principle, which is now designated as unworthy of Parliament, has guided Parliament ever since Parliament existed. Our first statute of limitation was enacted at Merton, by men some of whom had borne a part in extorting the Great Charter and the Forest Charter from King John. From that time to this it has been the study of a succession of great lawyers and statesmen to make the limitation more and more stringent. The Crown and the Church indeed were long exempted from the general

rule. But experience fully proved that every such exemption was an evil; and a remedy was at last applied. Sir George Savile, the model of English country gentlemen, was the author of the Act which barred the claims of the Crown. That eminent magistrate, the late Lord Tenterden, was the author of the Act which barred the claims of the Church. Now, Sir, how is it possible to believe that the Barons, whose seals are upon our Great Charter, would have perfectly agreed with the great jurists who framed the Code of Justinian, with the great jurists who framed the Code of Napoleon, with the most learned English lawyers of the nineteenth century, and with the Pundits of Benares, unless there had been some strong and clear reason which necessarily led men of sense in every age and country to the same conclusion? Nor is it difficult to see what the reason was. For it is evident that the principle which silly and ignorant fanatics have called untenable is essential to the institution of property, and that, if you take away that principle, you will produce evils resembling those which would be produced by a general confiscation. Imagine what would follow if the maxims of Exeter Hall were introduced into Westminster Hall. Imagine a state of things in which one of us should be liable to be sued on a bill of exchange indorsed by his grandfather in 1760. Imagine a man possessed of an estate and manor house which had descended to him through ten or twelve generations of ancestors, and yet liable to be ejected because some flaw had been detected in a deed executed three hundred years ago, in the reign of Henry the Eighth. Why, Sir, should we not all cry out that it would be better to live under the rule of a Turkish Pasha than under such a system? Is it not plain that the enforcing of an obsolete right is the inflicting of a wrong? Is it not plain that, but for our statutes of limitation, a lawsuit would be merely

a grave, methodical robbery? I am ashamed to argue a point so clear.

And if this be the general rule, why should the case which we are now considering be an exception to that rule? I have done my best to understand why. I have read much bad oratory, and many foolish petitions. I have heard with attention the reasons of my honourable friend the Member for the University of Oxford; and I should have heard the reasons of the honourable Member for Kent, if there had been any to hear. Every argument by which my honourable friend the Member for the University of Oxford tried to convince us that this case is an exception to the general rule, will be found on examination to be an argument against the general rule itself. He says that the possession which we propose to sanction was originally a wrongful possession. Why, Sir, all the statutes of limitation that ever were made sanction possession which was originally wrongful. It is for the protection of possessors who are not in condition to prove that their possession was originally rightful that statutes of limitation are passed. Then my honourable friend says that this is an *ex post facto* law. Why, Sir, so are all our great statutes of limitation. Look at the Statute of Merton, passed in 1235; at the Statute of Westminster, passed in 1275; at the Statute of James the First, passed in 1623; at Sir George Savile's Act, passed in the last century; at Lord Tenterden's Act, passed in our own time. Every one of those Acts was retrospective. Every one of them barred claims arising out of past transactions. Nor was any objection ever raised to what was so evidently just and wise, till bigotry and chicanery formed that disgraceful league against which we are now contending. But, it is said, it is unreasonable to grant a boon to men because they have been many years doing wrong. The

length of the time during which they have enjoyed property not rightfully their own, is an aggravation of the injury which they have committed, and is so far from being a reason for letting them enjoy that property for ever, that it is rather a reason for compelling them to make prompt restitution. With this childish sophistry the petitions on our table are filled. Is it possible that any man can be so dull as not to perceive that, if this be a reason, it is a reason against all our statutes of limitation? I do a greater wrong to my tailor if I withhold payment of his bill during six years than if I withhold payment only during two years. Yet the law says that at the end of two years he may bring an action and force me to pay him with interest, but that after the lapse of six years he cannot force me to pay him at all. It is much harder that a family should be kept out of its hereditary estate during five generations than during five days. But if you are kept out of your estate five days you have your action of ejectment; and, after the lapse of five generations, you have no remedy. I say, therefore, with confidence, that every argument which has been urged against this bill is an argument against the great principle of prescription. I go further, and I say that, if there be any case which, in an especial manner, calls for the application of the principle of prescription, this is that case. For the Unitarian congregations have laid out so much on these little spots of ground that it is impossible to take the soil from them without taking from them property which is of much greater value than the mere soil, and which is indisputably their own. This is not the case of a possessor who has been, during many years, receiving great emoluments from land to which he had not a good title. It is the case of a possessor who has, from resources which were undoubtedly his own, expended on the land much more

than it was originally worth. Even in the former case, it has been the policy of all wise lawgivers to fix a time of limitation. *À fortiori*, therefore, there ought to be a time of limitation in the latter case.

And here, Sir, I cannot help asking gentlemen to compare the petitions for this bill with the petitions against it. Never was there such a contrast. The petitions against the bill are filled with cant, rant, scolding, scraps of bad sermons. The petitions in favour of the bill set forth in the simplest manner great practical grievances. Take, for instance, the case of Cirencester. The meeting house there was built in 1730. It is certain that the Unitarian doctrines were taught there as early as 1742. That was only twelve years after the chapel had been founded. Many of the original subscribers must have been living. Many of the present congregation are lineal descendants of the original subscribers. Large sums have from time to time been laid out in repairing, enlarging, and embellishing the edifice; and yet there are people who think it just and reasonable that this congregation should, after the lapse of more than a century, be turned out. At Norwich, again, a great dissenting meeting house was opened in 1688. It is not easy to say how soon Anti-Trinitarian doctrines were taught there. The change of sentiment in the congregation seems to have been gradual: but it is quite certain that, in 1754, ninety years ago, both pastor and flock were decidedly Unitarian. Round the chapel is a cemetery filled with the monuments of eminent Unitarians. Attached to the chapel are a school-house and a library, built and fitted up by Unitarians. And now the occupants find that their title is disputed. They cannot venture to build; they cannot venture to repair; and they are anxiously awaiting our decision. I do not know that I have

cited the strongest cases. I am giving you the ordinary history of these edifices. Go to Manchester. Unitarianism has been taught there at least seventy years in a chapel on which the Unitarians have expended large sums. Go to Leeds. Four thousand pounds have been subscribed for the repairing of the Unitarian chapel there, the chapel where, near eighty years ago, Priestley, the great Doctor of the sect, officiated. But these four thousand pounds are lying idle. Not a pew can be repaired till it is known whether this bill will become law. Go to Maidstone. There Unitarian doctrines have been taught during at least seventy years; and seven hundred pounds have recently been laid out by the congregation in repairing the chapel. Go to Exeter. It matters not where you go. But go to Exeter. There Unitarian doctrines have been preached more than eighty years; and two thousand pounds have been laid out on the chapel. It is the same at Coventry, at Bath, at Yarmouth, everywhere. And will a British Parliament rob the possessors of these buildings? I can use no other word. How should we feel if it were proposed to deprive any other class of men of land held during so long a time, and improved at so large a cost? And, if this property should be transferred to those who covet it, what would they gain in comparison with what the present occupants would lose? The pulpit of Priestley, the pulpit of Lardner, are objects of reverence to congregations which hold the tenets of Priestley and Lardner. To the intruders those pulpits will be nothing; nay, worse than nothing; memorials of heresiarchs. Within these chapels and all around them are the tablets which the pious affection of four generations has placed over the remains of dear mothers and sisters, wives and daughters, of eloquent preachers, of learned theological writers. To the Unitarian, the building which

contains these memorials is a hallowed building. To the intruder, it is of no more value than any other room in which he can find a bench to sit on and a roof to cover him. If, therefore, we throw out this bill, we do not merely rob one set of people in order to make a present to another set. That would be bad enough. But we rob the Unitarians of that which they regard as a most precious treasure; of that which is endeared to them by the strongest religious and the strongest domestic associations; of that which cannot be wrenched from them without inflicting on them the bitterest pain and humiliation. To the Trinitarians we give that which can to them be of little or no value except as a trophy of a most inglorious victory won in a most unjust war.

But, Sir, an imputation of fraud has been thrown on the Unitarians; not, indeed, here, but in many other places; and in one place of which I would always wish to speak with respect. The Unitarians, it has been said, knew that the original founders of these chapels were Trinitarians; and to use, for the purpose of propagating Unitarian doctrine, a building erected for the purpose of propagating Trinitarian doctrine was grossly dishonest. One very eminent person[1] has gone so far as to maintain that the Unitarians cannot pretend to any prescription of more than sixty-three years; and he proves his point thus: Till the year 1779, he says, no dissenting teacher was within the protection of the Toleration Act unless he subscribed those articles of the Church of England which affirm the Athanasian doctrine. It is evident that no honest Unitarian can subscribe those articles. The inference is, that the persons who preached in these chapels down to the year 1779 must have been either Trinitarians or rogues. Now,

[1] The Bishop of London.

Sir, I believe that they were neither Trinitarians nor rogues; and I cannot help suspecting that the great prelate who brought this charge against them is not so well read in the history of the nonconformist sects as in the history of that Church of which he is an ornament. The truth is that, long before the year 1779, the clause of the Toleration Act which required dissenting ministers to subscribe thirty-five or thirty-six of our thirty-nine articles had almost become obsolete. Indeed, that clause had never been rigidly enforced. From the very first there were some dissenting ministers who refused to subscribe, and yet continued to preach. Calamy was one; and he was not molested. And if this could be done in the year in which the Toleration Act passed, we may easily believe that, at a later period, the law would not have been very strictly observed. New brooms, as the vulgar proverb tells us, sweep clean; and no statute is so rigidly enforced as a statute just made. But, Sir, so long ago as the year 1711, the provisions of the Toleration Act on this subject were modified. In that year the Whigs, in order to humour Lord Nottingham, with whom they had coalesced against Lord Oxford, consented to let the Occasional Conformity Bill pass; but they insisted on inserting in the bill a clause which was meant to propitiate the dissenters. By this clause it was enacted that, if an information were laid against a dissenting minister for having omitted to subscribe the articles, the defendant might, by subscribing at any stage of the proceedings anterior to the judgment, defeat the information, and throw all the costs on the informer. The House will easily believe that, when such was the state of the law, informers were not numerous. Indeed, during the discussions of 1773, it was distinctly affirmed, both in Parliament and in manifestoes put forth by the dissenting body, that the

majority of nonconformist ministers then living had never subscribed. All arguments, therefore, grounded on the insincerity which has been rashly imputed to the Unitarians of former generations, fall at once to the ground.

But, it is said, the persons who, in the reigns of James the Second, of William the Third, and of Anne, first established these chapels, held the doctrine of the Trinity; and therefore, when, at a later period, the preachers and congregations departed from the doctrine of the Trinity, they ought to have departed from the chapels too. The honourable and learned gentleman, the Attorney General, has refuted this argument so ably that he has scarcely left any thing for me to say about it. It is well known that the change which, soon after the Revolution, began to take place in the opinions of a section of the old Puritan body, was a gradual, an almost imperceptible, change. The principle of the English Presbyterians was to have no confession of faith and no form of prayer. Their trust deeds contained no accurate theological definitions. Nonsubscription was in truth the very bond which held them together. What, then, could be more natural than that, Sunday by Sunday, the sermons should have become less and less like those of the old Calvinistic divines, that the doctrine of the Trinity should have been less and less frequently mentioned, that at last it should have ceased to be mentioned, and that thus, in the course of years, preachers and hearers should, by insensible degrees, have become first Arians, then, perhaps, Socinians. I know that this explanation has been treated with disdain by people profoundly ignorant of the history of English nonconformity. I see that my right honourable friend near me [1] does not assent

[1] Mr. Fox Maule.

to it. Will he permit me to refer him to an analogous case with which he cannot but be well acquainted? No person in the House is more versed than he in the ecclesiastical history of Scotland; and he will, I am sure, admit that some of the doctrines now professed by the Scotch sects which sprang from the secessions of 1733 and 1760 are such as the seceders of 1733 and the seceders of 1760 would have regarded with horror. I have talked with some of the ablest, most learned, and most pious of the Scotch dissenters of our time; and they all fully admitted that they held more than one opinion which their predecessors would have considered as impious. Take the question of the connection between Church and State. The seceders of 1733 thought that the connection ought to be much closer than it is. They blamed the legislature for tolerating heresy. They maintained that the Solemn League and Covenant was still binding on the kingdom. They considered it as a national sin that the validity of the Solemn League and Covenant was not recognised at the time of the Revolution. When George Whitfield went to Scotland, though they approved of his Calvinistic opinions, and though they justly admired that natural eloquence which he possessed in so wonderful a degree, they would hold no communion with him because he would not subscribe the Solemn League and Covenant. Is that the doctrine of their successors? Are the Scotch dissenters now averse to toleration? Are they not zealous for the voluntary system? Is it not their constant cry that it is not the business of the civil magistrate to encourage any religion, false or true? Does any Bishop now abhor the Solemn League and Covenant more than they? Here is an instance in which numerous congregations have, retaining their identity, passed gradually from one opinion to another opinion. And would it be just,

would it be decent in me, to impute dishonesty to them on that account? My right honourable friend may be of opinion that the question touching the connection between the Church and State is not a vital question. But was that the opinion of the divines who drew up the Secession Testimony? He well knows that in their view a man who denied that it was the duty of the government to defend religious truth with the civil sword was as much a heretic as a man who denied the doctrine of the Trinity.

Again, Sir, take the case of the Wesleyan Methodists. They are zealous against this bill. They think it monstrous that a chapel originally built for people holding one set of doctrines should be occupied by people holding a different set of doctrines. I would advise them to consider whether they cannot find in the history of their own body reasons for being a little more indulgent. What were the opinions of that great and good man, their founder, on the question whether men not episcopally ordained could lawfully administer the Eucharist? He told his followers that lay administration was a sin which he never could tolerate. Those were the very words which he used; and I believe that, during his lifetime, the Eucharist never was administered by laymen in any place of worship which was under his control. After his death, however, the feeling in favour of lay administration became strong and general among his disciples. The Conference yielded to that feeling. The consequence is that now, in every chapel which belonged to Wesley, those who glory in the name of Wesleyans commit, every Sacrament Sunday, what Wesley declared to be a sin which he would never tolerate. And yet these very persons are not ashamed to tell us in loud and angry tones that it is fraud, downright fraud, in a congregation which has departed from its original doctrines to retain its original endow-

ments. I believe, Sir, that if you refuse to pass this bill, the Courts of Law will soon have to decide some knotty questions which, as yet, the Methodists little dream of.

It has, I own, given me great pain to observe the unfair and acrimonious manner in which too many of the Protestant nonconformists have opposed this bill. The opposition of the Established Church has been comparatively mild and moderate; and yet from the Established Church we had less right to expect mildness and moderation. It is certainly not right, but it is very natural, that a church, ancient and richly endowed, closely connected with the Crown and the aristocracy, powerful in parliament, dominant in the universities, should sometimes forget what is due to poorer and humbler Christian societies. But when I hear a cry for what is nothing less than persecution set up by men who have been, over and over again within my own memory, forced to invoke in their own defence the principles of toleration, I cannot but feel astonishment mingled with indignation. And what above all excites both my astonishment and my indignation is this, that the most noisy among the noisy opponents of the bill which we are considering are some sectaries who are at this very moment calling on us to pass another bill of just the same kind for their own benefit. I speak of those Irish Presbyterians who are asking for an *ex post facto* law to confirm their marriages. See how exact the parallel is between the case of those marriages and the case of these chapels. The Irish Presbyterians have gone on marrying according to their own forms during a long course of years. The Unitarians have gone on occupying, improving, embellishing certain property during a long course of years. In neither case did any doubt as to the right arise in the most honest, in the most scrupulous mind. At length, about the

same time, both the validity of the Presbyterian marriages and the validity of the title by which the Unitarians held their chapels were disputed. The two questions came before the tribunals. The tribunals, with great reluctance, with great pain, pronounced that, neither in the case of the marriages nor in the case of the chapels, can prescription be set up against the letter of the law. In both cases there is a just claim to relief such as the legislature alone can afford. In both the legislature is willing to grant that relief. But this will not satisfy the orthodox Presbyterian. He demands with equal vehemence two things, that he shall be relieved, and that nobody else shall be relieved. In the same breath he tells us that it would be most iniquitous not to pass a retrospective law for his benefit, and that it would be most iniquitous to pass a retrospective law for the benefit of his fellow sufferers. I never was more amused than by reading, the other day, a speech made by a person of great note among the Irish Presbyterians on the subject of these marriages. "Is it to be endured," he says, "that the mummies of old and forgotten laws are to be dug up and unswathed for the annoyance of dissenters?" And yet a few hours later, this eloquent orator is himself hard at work in digging up and unswathing another set of mummies for the annoyance of another set of dissenters. I should like to know how he and such as he would look if we Churchmen were to assume the same tone towards them which they think it becoming to assume towards the Unitarian body; if we were to say, "You and those whom you would oppress are alike out of our pale. If they are heretics in your opinion, you are schismatics in ours. Since you insist on the letter of the law against them, we will insist on the letter of the law against you. You object to *ex post facto* statutes; and you shall have none. You think

it reasonable that men should, in spite of a prescription of eighty or ninety years, be turned out of a chapel built with their own money, and a cemetery where their own kindred lie, because the original title was not strictly legal. We think it equally reasonable that those contracts which you have imagined to be marriages, but which are now adjudged not to be legal marriages, should be treated as nullities." I wish from my soul that some of these orthodox dissenters would recollect that the doctrine which they defend with so much zeal against the Unitarians is not the whole sum and substance of Christianity, and that there is a text about doing unto others as you would that they should do unto you.

To any intelligent man who has no object except to do justice, the Trinitarian dissenter and the Unitarian dissenter who are now asking us for relief will appear to have exactly the same right to it. There is, however, I must own, one distinction between the two cases. The Trinitarian dissenters are a strong body, and especially strong among the electors of towns. They are of great weight in the State. Some of us may probably, by voting to-night against their wishes, endanger our seats in this House. The Unitarians, on the other hand, are few in number. Their creed is unpopular. Their friendship is likely to injure a public man more than their enmity. If therefore there be among us any person of a nature at once tyrannical and cowardly, any person who delights in persecution, but is restrained by fear from persecuting powerful sects, now is his time. He never can have a better opportunity of gratifying his malevolence without risk of retribution. But, for my part, I long ago espoused the cause of religious liberty, not because that cause was popular, but because it was just; and I am not disposed to abandon the principles to which I have been true

through my whole life in deference to a passing clamour. The day may come, and may come soon, when those who are now loudest in raising that clamour may again be, as they have formerly been, suppliants for justice. When that day comes I will try to prevent others from oppressing them, as I now try to prevent them from oppressing others. In the meantime I shall contend against their intolerance with the same spirit with which I may hereafter have to contend for their rights.

A SPEECH

DELIVERED IN

THE HOUSE OF COMMONS ON THE 26TH OF FEBRUARY, 1845.

On the 26th of February, 1845, on the question that the order of the day for going into Committee of Ways and Means should be read, Lord John Russell moved the following amendment:

"That it is the opinion of this House that the plan proposed by Her Majesty's Government, in reference to the Sugar Duties, professes to keep up a distinction between foreign free labour sugar and foreign slave labour sugar, which is impracticable and illusory; and, without adequate benefit to the consumer, tends so greatly to impair the revenue as to render the removal of the Income and Property Tax at the end of three years extremely uncertain and improbable."

The amendment was rejected by 236 votes to 142. In the debate the following Speech was made.

SIR, if the question now at issue were merely a financial or a commercial question, I should be unwilling to offer myself to your notice: for I am well aware that there are, both on your right and on your left hand, many gentlemen far more deeply versed in financial and commercial science than myself; and I should think that I discharged my duty better by

listening to them than by assuming the office of a teacher. But, Sir, the question on which we are at issue with Her Majesty's Ministers is neither a financial nor a commercial question. I do not understand it to be disputed that, if we were to pronounce our decision with reference merely to fiscal and mercantile considerations, we should at once adopt the plan recommended by my noble friend. Indeed the right honourable gentleman, the late President of the Board of Trade,[1] has distinctly admitted this. He says that the Ministers of the Crown call upon us to sacrifice great pecuniary advantages and great commercial facilities, for the purpose of maintaining a moral principle. Neither in any former debate nor in the debate of this night has any person ventured to deny that, both as respects the public purse and as respects the interests of trade, the course recommended by my noble friend is preferable to the course recommended by the Government.

The objections to my noble friend's amendment, then, are purely moral objections. We lie, it seems, under a moral obligation to make a distinction between the produce of free labour and the produce of slave labour. Now I should be very unwilling to incur the imputation of being indifferent to moral obligations. I do, however, think that it is in my power to show strong reasons for believing that the moral obligation pleaded by the Ministers has no existence. If there be no such moral obligation, then, as it is conceded on the other side that all fiscal and commercial arguments are on the side of my noble friend, it follows that we ought to adopt his amendment.

The right honourable gentleman, the late President of the Board of Trade, has said that the Government does not pretend to act with perfect consistency as to

[1] Mr. Gladstone.

this distinction between free labour and slave labour. It was, indeed, necessary that he should say this; for the policy of the Government is obviously most inconsistent. Perfect consistency, I admit, we are not to expect in human affairs. But, surely, there is a decent consistency which ought to be observed; and of this the right honourable gentleman himself seems to be sensible; for he asks how, if we admit sugar grown by Brazilian slaves, we can with decency continue to stop Brazilian vessels engaged in the slave trade. This argument, whatever be its value, proceeds on the very correct supposition that the test of sincerity in individuals, in parties, and in governments, is consistency. The right honourable gentleman feels, as we must all feel, that it is impossible to give credit for good faith to a man who on one occasion pleads a scruple of conscience as an excuse for not doing a certain thing, and who on other occasions, where there is no essential difference of circumstances, does that very thing without any scruple at all. I do not wish to use such a word as hypocrisy, or to impute that odious vice to any gentleman on either side of the House. But whoever declares one moment that he feels himself bound by a certain moral rule, and the next moment, in a case strictly similar, acts in direct defiance of that rule, must submit to have, if not his honesty, yet at least his power of discriminating right from wrong very gravely questioned.

Now, Sir, I deny the existence of the moral obligation pleaded by the Government. I deny that we are under any moral obligation to turn our fiscal code into a penal code, for the purpose of correcting vices in the institutions of independent states. I say that, if you suppose such a moral obligation to be in force, the supposition leads to consequences from which every one of us would recoil, to consequences

which would throw the whole commercial and political system of the world into confusion. I say that, if such a moral obligation exists, our financial legislation is one mass of injustice and inhumanity. And I say more especially that, if such a moral obligation exists, the right honourable Baronet's Budget is one mass of injustice and inhumanity.

Observe, I am not disputing the paramount authority of moral obligation. I am not setting up pecuniary considerations against moral considerations. I know that it would be not only a wicked but a shortsighted policy, to aim at making a nation like this great and prosperous by violating the laws of justice. To those laws, enjoin what they may, I am prepared to submit. But I will not palter with them; I will not cite them to-day in order to serve one turn, and quibble them away to-morrow in order to serve another. I will not have two standards of right; one to be applied when I wish to protect a favourite interest at the public cost; and another to be applied when I wish to replenish the Exchequer, and to give an impulse to trade. I will not have two weights or two measures. I will not blow hot and cold, play fast and loose, strain at a gnat and swallow a camel. Can the Government say as much? Are gentlemen opposite prepared to act in conformity with their own principle? They need not look long for opportunities. The Statute Book swarms with enactments directly opposed to the rule which they profess to respect. I will take a single instance from our existing laws, and propound it to the gentlemen opposite as a test, if I must not say of their sincerity, yet of their power of moral discrimination. Take the article of tobacco. Not only do you admit the tobacco of the United States, which is grown by slaves; not only do you admit the tobacco of Cuba which is grown by slaves, and by slaves, as you tell us, recently imported

from Africa; but you actually interdict the free labourer of the United Kingdom from growing tobacco. You have long had in your Statute Book laws prohibiting the cultivation of tobacco in England, and authorising the Government to destroy all tobacco plantations, except a few square yards, which are suffered to exist unmolested in botanical gardens, for purposes of science. These laws did not extend to Ireland. The free peasantry of Ireland began to grow tobacco. The cultivation spread fast. Down came your legislation upon it; and now, if the Irish freeman dares to engage in competition with the slaves of Virginia and Havannah, you exchequer him; you ruin him; you grub up his plantation. Here, then, we have a test by which we may try the consistency of the gentlemen opposite. I ask you, are you prepared, I do not say to exclude slave grown tobacco, but to take away from slave grown tobacco the monopoly which you now give to it, and to permit the free labourer of the United Kingdom to enter into competition on equal terms, on any terms, with the negro who works under the lash? I am confident that the three right honourable gentlemen opposite, the First Lord of the Treasury, the Chancellor of the Exchequer, and the late President of the Board of Trade, will all with one voice answer "No." And why not? "Because," say they, "it will injure the revenue. True it is," they will say, "that the tobacco imported from abroad is grown by slaves, and by slaves many of whom have been recently carried across the Atlantic, in defiance not only of justice and humanity, but of law and treaty. True it is that the cultivators of the United Kingdom are freemen. But then on the imported tobacco we are able to raise at the Custom House a duty of six hundred per cent., sometimes indeed of twelve hundred per cent.: and, if tobacco were grown here, it would be difficult to

get an excise duty of even a hundred per cent. We cannot submit to this loss of revenue; and therefore we must give a monopoly to the slaveholder, and make it penal in the freeman to invade that monopoly." You may be right; but, in the name of common sense, be consistent. If this moral obligation of which you talk so much be one which may with propriety yield to fiscal considerations, let us have Brazilian sugars. If it be paramount to all fiscal considerations, let us at least have British snuff and cigars.

The present Ministers may indeed plead that they are not the authors of the laws which prohibit the cultivation of tobacco in Great Britain and Ireland. That is true. The present Government found those laws in existence: and no doubt there is good sense in the Conservative doctrine that many things which ought not to have been set up ought not, when they have been set up, to be hastily and rudely pulled down. But what will the right honourable Baronet urge in vindication of his own new Budget? He is not content with maintaining laws which he finds already existing in favour of produce grown by slaves. He introduces a crowd of new laws to the same effect. He comes down to the House with a proposition for entirely taking away the duties on the importation of raw cotton. He glories in this scheme. He tells us that it is in strict accordance with the soundest principles of legislation. He tells us that it will be a blessing to the country. I agree with him, and I intend to vote with him. But how is all this cotton grown? Is it not grown by slaves? Again I say, you may be right; but, in the name of common sense, be consistent. I saw, with no small amusement, a few days ago, a paragraph by one of the right honourable Baronet's eulogists, which was to the following effect:—"Thus has this eminent statesman

given to the English labourer a large supply of a most important raw material, and has manfully withstood those ravenous Whigs who wished to inundate our country with sugar dyed in negro blood." With what, I should like to know, is the right honourable Baronet's cotton dyed?

Formerly, indeed, an attempt was made to distinguish between the cultivation of cotton and the cultivation of sugar. The cultivation of sugar, it was said, was peculiarly fatal to the health and life of the slave. But that plea, whatever it may have been worth, must now be abandoned; for the right honourable Baronet now proposes to reduce, to a very great extent, the duty on slave grown sugar imported from the United States.

Then, a new distinction is set up. The United States, it is said, have slavery; but they have no slave trade. I deny that assertion. I say that the sugar and cotton of the United States are the fruits, not only of slavery, but of the slave trade. And I say further that, if there be on the surface of this earth a country which, before God and man, is more accountable than any other for the misery and degradation of the African race, that country is not Brazil, the produce of which the right honourable Baronet excludes, but the United States, the produce of which he proposes to admit on more favourable terms than ever. I have no pleasure in going into an argument of this nature. I do not conceive that it is the duty of a member of the English Parliament to discuss abuses which exist in other societies. Such discussion seldom tends to produce any reform of such abuses, and has a direct tendency to wound national pride, and to inflame national animosities. I would willingly avoid this subject: but the right honourable Baronet leaves me no choice. He turns this House into a Court of Judicature for the purpose of

criticising and comparing the institutions of independent States. He tells us that our tariff is to be made an instrument for rewarding the justice and humanity of some Foreign Governments, and for punishing the barbarity of others. He binds up the dearest interests of my constituents with questions with which otherwise I should, as a Member of Parliament, have nothing to do. I would gladly keep silence on such questions. But it cannot be. The tradesmen and the professional men whom I represent say to me, "Why are we to be loaded, certainly for some years, probably for ever, with a tax, admitted by those who impose it to be grievous, unequal, inquisitorial? Why are we to be loaded in time of peace with burdens heretofore reserved for the exigencies of war?" The paper manufacturer, the soap manufacturer, say, "Why, if the Income Tax is to be continued, are our important and suffering branches of industry to have no relief?" And the answer is, "Because Brazil does not behave so well as the United States towards the negro race." Can I then avoid instituting a comparison? Am I not bound to bring to the test the truth of an assertion pregnant with consequences so momentous to those who have sent me hither? I must speak out; and, if what I say gives offence and produces inconvenience, for that offence and for that inconvenience the Government is responsible.

I affirm, then, that there exists in the United States a slave trade, not less odious or demoralising, nay, I do in my conscience believe, more odious and more demoralising than that which is carried on between Africa and Brazil. North Carolina and Virginia are to Louisiana and Alabama what Congo is to Rio Janeiro. The slave States of the Union are divided into two classes, the breeding States, where the human beasts of burden increase and multiply and become strong for labour, and the sugar and

cotton States to which those beasts of burden are sent to be worked to death. To what an extent the traffic in man is carried on we may learn by comparing the census of 1830 with the census of 1840. North Carolina and Virginia are, as I have said, great breeding States. During the ten years from 1830 to 1840 the slave population of North Carolina was almost stationary. The slave population of Virginia positively decreased. Yet, both in North Carolina and Virginia propagation was, during those ten years, going on fast. The number of births among the slaves in those States exceeded by hundreds of thousands the number of the deaths. What then became of the surplus? Look to the returns from the Southern States, from the States whose produce the right honourable Baronet proposes to admit with reduced duty or with no duty at all; and you will see. You will find that the increase in the breeding States was barely sufficient to meet the demand of the consuming States. In Louisiana, for example, where we know that the negro population is worn down by cruel toil, and would not, if left to itself, keep up its numbers, there were, in 1830, one hundred and seven thousand slaves; in 1840, one hundred and seventy thousand. In Alabama, the slave population during those ten years much more than doubled; it rose from one hundred and seventeen thousand to two hundred and fifty-three thousand. In Mississippi it actually tripled. It rose from sixty-five thousand to one hundred and ninety-five thousand. So much for the extent of this slave trade. And as to its nature, ask any Englishman who has ever travelled in the Southern States. Jobbers go about from plantation to plantation looking out for proprietors who are not easy in their circumstances, and who are likely to sell cheap. A black boy is picked up here; a black girl there.

The dearest ties of nature and of marriage are torn asunder as rudely as they were ever torn asunder by any slave captain on the coast of Guinea. A gang of three or four hundred negroes is made up; and then these wretches, handcuffed, fettered, guarded by armed men, are driven southward, as you would drive, —or rather as you would not drive,—a herd of oxen to Smithfield, that they may undergo the deadly labour of the sugar mill near the mouth of the Mississippi. A very few years of that labour in that climate suffice to send the stoutest African to his grave. But he can well be spared. While he is fast sinking into premature old age, negro boys in Virginia are growing up as fast into vigorous manhood to supply the void which cruelty is making in Louisiana. God forbid that I should extenuate the horrors of the slave trade in any form! But I do think this its worst form. Bad enough it is that civilised men should sail to an uncivilised quarter of the world where slavery exists, should there buy wretched barbarians, and should carry them away to labour in a distant land: bad enough! But that a civilised man, a baptised man, a man proud of being a citizen of a free state, a man frequenting a Christian church, should breed slaves for exportation, and, if the whole horrible truth must be told, should even beget slaves for exportation, should see children, sometimes his own children, gambolling around him from infancy, should watch their growth, should become familiar with their faces, and should then sell them for four or five hundred dollars a head, and send them to lead in a remote country a life which is a lingering death, a life about which the best thing that can be said is that it is sure to be short; this does, I own, excite a horror exceeding even the horror excited by that slave trade which is the curse of the African coast. And mark: I am not speaking of any rare case, of

any instance of eccentric depravity. I am speaking of a trade as regular as the trade in pigs between Dublin and Liverpool, or as the trade in coals between the Tyne and the Thames.

There is another point to which I must advert. I have no wish to apologise for slavery as it exists in Brazil; but this I say, that slavery, as it exists in Brazil, though a fearful evil, seems to me a much less hopeless evil than slavery as it exists in the United States. In estimating the character of negro slavery we must never forget one most important ingredient; an ingredient which was wanting to slavery as it was known to the Greeks and Romans; an ingredient which was wanting to slavery as it appeared in Europe during the middle ages; I mean the antipathy of colour. Where this antipathy exists in a high degree, it is difficult to conceive how the white masters and the black labourers can ever be mingled together, as the lords and villeins in many parts of the Old World have been, in one free community. Now this antipathy is notoriously much stronger in the United States than in the Brazils. In the Brazils the free people of colour are numerous. They are not excluded from honourable callings. You may find among them merchants, physicians, lawyers: many of them bear arms; some have been admitted to holy orders. Whoever knows what dignity, what sanctity, the Church of Rome ascribes to the person of a priest, will at once perceive the important consequences which follow from this last circumstance. It is by no means unusual to see a white penitent kneeling before the spiritual tribunal of a negro, confessing his sins to a negro, receiving absolution from a negro. It is by no means unusual to see a negro dispensing the Eucharist to a circle of whites. I need not tell the House what emotions of amazement and of rage such a spectacle would excite in Georgia

or South Carolina. Fully admitting, therefore, as I do, that Brazilian slavery is a horrible evil, I yet must say that, if I were called upon to declare whether I think the chances of the African race on the whole better in Brazil or in the United States, I should at once answer that they are better in Brazil. I think it not improbable that in eighty or a hundred years the black population of Brazil may be free and happy. I see no reasonable prospect of such a change in the United States.

The right honourable gentleman, the late President of the Board of Trade, has said much about that system of maritime police by which we have attempted to sweep slave trading vessels from the great highway of nations. Now what has been the conduct of Brazil, and what has been the conduct of the United States, as respects that system of police? Brazil has come into the system; the United States have thrown every impediment in the way of the system. What opinion Her Majesty's Ministers entertain respecting the Right of Search we know from a letter of my Lord Aberdeen which has, within a few days, been laid on our table. I believe that I state correctly the sense of that letter when I say that the noble Earl regards the Right of Search as an efficacious means, and as the only efficacious means, of preventing the maritime slave trade. He expresses most serious doubts whether any substitute can be devised. I think that this check would be a most valuable one, if all nations would submit to it; and I applaud the humanity which has induced successive British administrations to exert themselves for the purpose of obtaining the concurrence of foreign Powers in so excellent a plan. Brazil consented to admit the Right of Search; the United States refused, and by refusing deprived the Right of Search of half its value. Not content with refusing to admit the Right of Search,

they even disputed the right of visit, a right which no impartial publicist in Europe will deny to be in strict conformity with the Law of Nations. Nor was this all. In every part of the Continent of Europe the diplomatic agents of the Cabinet of Washington have toiled to induce other nations to imitate the example of the United States. You cannot have forgotten General Cass's letter. You cannot have forgotten the terms in which his Government communicated to him its approbation of his conduct. You know as well as I do that, if the United States had submitted to the Right of Search, there would have been no outcry against that right in France. Nor do I much blame the French. It is but natural that, when one maritime Power makes it a point of honour to refuse us this right, other maritime Powers should think that they cannot, without degradation, take a different course. It is but natural that a Frenchman, proud of his country, should ask why the tricolor is to be less respected than the stars and stripes. The right honourable gentleman says that, if we assent to my noble friend's amendment, we shall no longer be able to maintain the Right of Search. Sir, he need not trouble himself about that right. It is already gone. We have agreed to negotiate on the subject with France. Everybody knows how that negotiation will end. The French flag will be exempted from search: Spain will instantly demand, if she has not already demanded, similar exemption; and you may as well let her have it with a good grace, and without wrangling. For a Right of Search, from which the flags of France and America are exempted, is not worth a dispute. The only system, therefore, which, in the opinion of Her Majesty's Ministers, has yet been found efficacious for the prevention of the maritime slave trade, is in fact abandoned. And who is answerable for this? The United States of America. The

chief guilt even of the slave trade between Africa and Brazil lies, not with the Government of Brazil, but with that of the United States. And yet the right honourable Baronet proposes to punish Brazil for the slave trade, and in the same breath proposes to show favour to the United States, because the United States are pure from the crime of slave trading. I thank the right honourable gentleman the late President of the Board of Trade for reminding me of Mr. Calhoun's letter. I could not have wished for a better illustration of my argument. Let anybody who has read that letter say what is the country which, if we take on ourselves to avenge the wrongs of Africa, ought to be the first object of our indignation. The Government of the United States has placed itself on a bad eminence to which Brazil never aspired, and which Brazil, even if aspiring to it, never could attain. The Government of the United States has formally declared itself the patron, the champion of negro slavery all over the world, the evil genius, the Arimanes of the African race, and seems to take pride in this shameful and odious distinction. I well understand that an American statesman may say, "Slavery is a horrible evil; but we were born to it; we see no way at present to rid ourselves of it: and we must endure it as we best may." Good and enlightened men may hold such language; but such is not the language of the American Cabinet. That Cabinet is actuated by a propagandist spirit, and labours to spread servitude and barbarism with an ardour such as no other Government ever showed in the cause of freedom and civilisation. Nay more; the doctrine held at Washington is that this holy cause sanctifies the most unholy means. These zealots of slavery think themselves justified in snatching away provinces on the right hand and on the left, in defiance of public faith and international law, from neighbouring coun-

tries which have free institutions, and this avowedly for the purpose of diffusing over a wider space the greatest curse that afflicts humanity. They put themselves at the head of the slavedriving interest throughout the world, just as Elizabeth put herself at the head of the Protestant interest; and wherever their favourite institution is in danger, are ready to stand by it as Elizabeth stood by the Dutch. This, then, I hold to be demonstrated, that of all societies now existing, the Republic of the United States is by far the most culpable as respects slavery and the slave trade.

Now then I come to the right honourable Baronet's Budget. He tells us, that he will not admit Brazilian sugar, because the Brazilian Government tolerates slavery and connives at the slave trade; and he tells us at the same time, that he will admit the slave grown cotton and the slave grown sugar of the United States. I am utterly at a loss to understand how he can vindicate his consistency. He tells us that if we adopt my noble friend's proposition, we shall give a stimulus to the slave trade between Africa and Brazil. Be it so. But is it not equally clear that, if we adopt the right honourable Baronet's own propositions, we shall give a stimulus to the slave trade between Virginia and Louisiana? I have not the least doubt that, as soon as the contents of his Budget are known on the other side of the Atlantic, the slave trade will become more active than it is at this moment; that the jobbers in human flesh and blood will be more busy than ever; that the droves of manacled negroes, moving southward to their doom, will be more numerous on every road. These will be the fruits of the right honourable Baronet's measure. Yet he tells us that this part of his Budget is framed on sound principles, and will greatly benefit the country; and he tells us truth. I

mean to vote with him; and I can perfectly, on my own principles, reconcile to my conscience the vote which I shall give. How the right honourable Baronet can reconcile the course which he takes to his conscience, I am at a loss to conceive, and am not a little curious to know. No man is more capable than he of doing justice to any cause which he undertakes; and it would be most presumptuous in me to anticipate the defence which he means to set up. But I hope that the House will suffer me, as one who feels deeply on this subject, now to explain the reasons which convince me that I ought to vote for the right honourable Baronet's propositions respecting the produce of the United States. In explaining those reasons, I at the same time explain the reasons which induce me to vote with my noble friend to-night.

I say then, Sir, that I fully admit the paramount authority of moral obligations. But it is important that we should accurately understand the nature and extent of those obligations. We are clearly bound to wrong no man. Nay, more, we are bound to regard all men with benevolence. But to every individual, and to every society, Providence has assigned a sphere within which benevolence ought to be peculiarly active; and if an individual or a society neglects what lies within that sphere in order to attend to what lies without, the result is likely to be harm and not good.

It is thus in private life. We should not be justified in injuring a stranger in order to benefit ourselves or those who are dearest to us. Every stranger is entitled, by the laws of humanity, to claim from us certain reasonable good offices. But it is not true that we are bound to exert ourselves to serve a mere stranger as we are bound to exert ourselves to serve our own relations. A man would not be justi-

fied in subjecting his wife and children to disagreeable privations in order to save even from utter ruin some foreigner whom he never saw. And if a man were so absurd and perverse as to starve his own family in order to relieve people with whom he had no acquaintance, there can be little doubt that his crazy charity would produce much more misery than happiness.

It is the same with nations. No statesman ought to injure other countries in order to benefit his own country. No statesman ought to lose any fair opportunity of rendering to foreign nations such good offices as he can render without a breach of the duty which he owes to the society of which he is a member. But, after all, our country is our country, and has the first claim on our attention. There is nothing, I conceive, of narrow-mindedness in this patriotism. I do not say that we ought to prefer the happiness of one particular society to the happiness of mankind; but I say that, by exerting ourselves to promote the happiness of the society with which we are most nearly connected, and with which we are best acquainted, we shall do more to promote the happiness of mankind than by busying ourselves about matters which we do not fully understand, and cannot efficiently control.

There are great evils connected with the factory system in this country. Some of those evils might, I am inclined to think, be removed or mitigated by legislation. On that point many of my friends differ from me; but we all agree in thinking that it is the duty of a British Legislator to consider the subject attentively, and with a serious sense of responsibility. There are also great social evils in Russia. The peasants of that empire are in a state of servitude. The sovereign of Russia is bound by the most solemn obligations to consider whether he can do any thing

to improve the condition of that large portion of his subjects. If we watch over our factory children, and he watches over his peasants, much good may be done. But would any good be done if the Emperor of Russia and the British Parliament were to interchange functions; if he were to take under his patronage the weavers of Lancashire, if we were to take under our patronage the peasants of the Volga; if he were to say, "You shall send no cotton to Russia till you pass a Ten Hours Bill;" if we were to say, "You shall send no hemp or tallow to England till you emancipate your serfs"?

On these principles, Sir, which seem to me to be the principles of plain common sense, I can, without resorting to any casuistical subtilties, vindicate to my own conscience, and, I hope, to my country, the whole course which I have pursued with respect to slavery. When I first came into Parliament, slavery still existed in the British dominions. I had, as it was natural that I should have, a strong feeling on the subject. I exerted myself, according to my station and to the measure of my abilities, on the side of the oppressed. I shrank from no personal sacrifice in that cause. I do not mention this as matter of boast. It was no more than my duty. The right honourable gentleman, the Secretary of State for the Home Department, knows that, in 1833, I disapproved of one part of the measure which Lord Grey's government proposed on the subject of slavery. I was in office; and office was then as important to me as it could be to any man. I put my resignation into the hands of Lord Spencer, and both spoke and voted against the Administration. To my surprise, Lord Grey and Lord Spencer refused to accept my resignation, and I remained in office; but during some days I considered myself as out of the service of the Crown. I at the same time heartily joined in laying

a heavy burden on the country for the purpose of compensating the planters. I acted thus, because, being a British Legislator, I thought myself bound, at any cost to myself and to my constituents, to remove a foul stain from the British laws, and to redress the wrongs endured by persons who, as British subjects, were placed under my guardianship. But my especial obligations in respect of negro slavery ceased when slavery itself ceased in that part of the world for the welfare of which I, as a Member of this House, was accountable. As for the blacks in the United States, I feel for them, God knows. But I am not their keeper. I do not stand in the same relation to the slaves of Louisiana and Alabama in which I formerly stood to the slaves of Demerara and Jamaica. I am bound, on the other hand, by the most solemn obligations, to promote the interests of millions of my own countrymen, who are indeed by no means in a state so miserable and degraded as that of the slaves in the United States, but who are toiling hard from sunrise to sunset in order to obtain a scanty subsistence; who are often scarcely able to procure the necessaries of life; and whose lot would be alleviated if I could open new markets to them, and free them from taxes which now press heavily on their industry. I see clearly that, by excluding the produce of slave labour from our ports, I should inflict great evil on my fellow subjects and constituents. But the good which, by taking such a course, I should do to the negroes in the United States seems to me very problematical. That by admitting slave grown cotton and slave grown sugar we do, in some sense, encourage slavery and the Slave Trade, may be true. But I doubt whether, by turning our fiscal code into a penal code for restraining the cruelty of the American planters, we should not, on the whole, injure the negroes rather than

benefit them. No independent nation will endure to be told by another nation, "We are more virtuous than you; we have sate in judgment on your institutions; we find them to be bad; and, as a punishment for your offences, we condemn you to pay higher duties at our Custom House than we demand from the rest of the world." Such language naturally excites the resentment of foreigners. I can make allowance for their susceptibility. For I myself sympathise with them. I know that Ireland has been misgoverned; and I have done, and purpose to do, my best to redress her grievances. But when I take up a New York journal, and read there the rants of President Tyler's son, I feel so much disgusted by such insolent absurdity that I am for a moment inclined to deny that Ireland has any reason whatever to complain. It seems to me that, if ever slavery is peaceably extinguished in the United States, that great and happy change must be brought about by the efforts of those enlightened and respectable American citizens who hate slavery as much as we hate it. Now I cannot help fearing that, if the British Parliament were to proclaim itself the protector and avenger of the American slave, the pride of those excellent persons would take the alarm. It might become a point of national honour with them to stand by an institution which they have hitherto regarded as a national disgrace. We should thus confer no benefit on the negro; and we should at the same time inflict cruel suffering on our own countrymen.

On these grounds, Sir, I can, with a clear conscience, vote for the right honourable Baronet's propositions respecting the cotton and sugar of the United States. But on exactly the same grounds I can, with a clear conscience, vote for the amendment of my noble friend. And I confess that I shall be

much surprised if the right honourable Baronet shall be able to point out any distinction between the cases.

I have detained you too long, Sir: yet there is one point to which I must refer; I mean the refining. Was such a distinction ever heard of? Is there any thing like it in all Pascal's Dialogues with the old Jesuit? Not for the world are we to eat one ounce of Brazilian sugar. But we import the accursed thing; we bond it; we employ our skill and machinery to render it more alluring to the eye and to the palate; we export it to Leghorn and Hamburg; we send it to all the coffeehouses of Italy and Germany; we pocket a profit on all this; and then we put on a Pharisaical air, and thank God that we are not like those wicked Italians and Germans who have no scruple about swallowing slave grown sugar. Surely this sophistry is worthy only of the worst class of false witnesses. "I perjure myself! Not for the world. I only kissed my thumb; I did not put my lips to the calf-skin." I remember something very like the right honourable Baronet's morality in a Spanish novel which I read long ago. I beg pardon of the House for detaining them with such a trifle; but the story is much to the purpose. A wandering lad, a sort of Gil Blas, is taken into the service of a rich old silversmith, a most pious man, who is always telling his beads, who hears mass daily, and observes the feasts and fasts of the church with the utmost scrupulosity. The silversmith is alway preaching honesty and piety. "Never," he constantly repeats to his young assistant, "never touch what is not your own; never take liberties with sacred things." Sacrilege, as uniting theft with profaneness, is the sin of which he has the deepest horror. One day, while he is lecturing after his usual fashion, an ill-looking fellow comes into the shop with a sack under his arm. "Will you buy these?" says the visitor, and produces from the sack

some church plate and a rich silver crucifix. "Buy them!" cries the pious man. "No, nor touch them; not for the world. I know where you got them. Wretch that you are, have you no care for your soul?" "Well, then," says the thief, "if you will not buy them, will you melt them down for me?" "Melt them down!" answers the silversmith, "that is quite another matter." He takes the chalices and the crucifix with a pair of tongs; the silver, thus in bond, is dropped into the crucible, melted, and delivered to the thief, who lays down five pistoles and decamps with his booty. The young servant stares at this strange scene. But the master very gravely resumes his lecture. "My son," he says, "take warning by that sacrilegious knave, and take example by me. Think what a load of guilt lies on his conscience. You will see him hanged before long. But as to me, you saw that I would not touch the stolen property. I keep these tongs for such occasions. And thus I thrive in the fear of God, and manage to turn an honest penny." You talk of morality. What can be more immoral than to bring ridicule on the very name of morality, by drawing distinctions where there are no differences? Is it not enough that this dishonest casuistry has already poisoned our theology? Is it not enough that a set of quibbles has been devised, under cover of which a divine may hold the worst doctrines of the Church of Rome, and may hold with them the best benefice of the Church of England? Let us at least keep the debates of this House free from the sophistry of Tract Number Ninety.

And then the right honourable gentleman, the late President of the Board of Trade, wonders that other nations consider our abhorrence of slavery and the Slave Trade as sheer hypocrisy. Why, Sir, how should it be otherwise? And, if the imputation annoys us, whom have we to thank for it? Nume-

rous and malevolent as our detractors are, none of them was ever so absurd as to charge us with hypocrisy because we took slave grown tobacco and slave grown cotton, till the Government began to affect scruples about admitting slave grown sugar. Of course, as soon as our Ministers ostentatiously announced to all the world that our fiscal system was framed on a new and sublime moral principle, everybody began to inquire whether we consistently adhered to that principle. It required much less acuteness and much less malevolence than that of our neighbours to discover that this hatred of slave grown produce was mere grimace. They see that we not only take tobacco produced by means of slavery and of the Slave Trade, but that we positively interdict freemen in this country from growing tobacco. They see that we not only take cotton produced by means of slavery and of the Slave Trade, but that we are about to exempt this cotton from all duty. They see that we are at this moment reducing the duty on the slave grown sugar of Louisiana. How can we expect them to believe that it is from a sense of justice and humanity that we lay a prohibitory duty on the sugar of Brazil? I care little for the abuse which any foreign press or any foreign tribune may throw on the Machiavellian policy of perfidious Albion. What gives me pain is, not that the charge of hypocrisy is made, but that I am unable to see how it is to be refuted.

Yet one word more. The right honourable gentleman, the late President of the Board of Trade, has quoted the opinions of two persons, highly distinguished by the exertions which they made for the abolition of slavery, my lamented friend, Sir Thomas Fowell Buxton, and Dr. Lushington. It is most true that those eminent persons did approve of the principle laid down by the right honourable Baronet

opposite in 1841. I think that they were in error; but in their error I am sure that they were sincere, and I firmly believe that they would have been consistent. They would have objected, no doubt, to my noble friend's amendment; but they would have objected equally to the right honourable Baronet's Budget. It was not prudent, I think, in gentlemen opposite to allude to those respectable names. The mention of those names irresistibly carries the mind back to the days of the great struggle for negro freedom. And it is but natural that we should ask where, during that struggle, were those who now profess such loathing for slave grown sugar? The three persons who are chiefly responsible for the financial and commercial policy of the present Government I take to be the right honourable Baronet at the head of the Treasury, the right honourable gentleman the Chancellor of the Exchequer, and the right honourable gentleman the late President of the Board of Trade. Is there any thing in the past conduct of any one of the three which can lead me to believe that his sensibility to the evils of slavery is greater than mine? I am sure that the right honourable Baronet the First Lord of the Treasury would think that I was speaking ironically if I were to compliment him on his zeal for the liberty of the negro race. Never once, during the whole of the long and obstinate conflict which ended in the abolition of slavery in our colonies, did he give one word, one sign, of encouragement to those who suffered and laboured for the good cause. The whole weight of his great abilities and influence was in the other scale. I well remember that, so late as 1833, he declared in this House that he could give his assent neither to the plan of immediate emancipation proposed by my noble friend who now represents Sunderland,[1] nor to

[1] Lord Howick.

the plan of gradual emancipation proposed by Lord Grey's Government. I well remember that he said, "I shall claim no credit hereafter on account of this bill: all that I desire is to be absolved from the responsibility." As to the other two right honourable gentlemen whom I have mentioned, they are West Indians; and their conduct was that of West Indians. I do not wish to give them pain, or to throw any disgraceful imputation on them. Personally I regard them with feelings of goodwill and respect. I do not question their sincerity; but I know that the most honest men are but too prone to deceive themselves into the belief that the path towards which they are impelled by their own interests and passions is the path of duty. I am conscious that this might be my own case; and I believe it to be theirs. As the right honourable gentleman, the Chancellor of the Exchequer, has left the House, I will only say that, with respect to the question of slavery, he acted after the fashion of the class to which he belonged. But as the right honourable gentleman, the late President of the Board of Trade, is in his place, he must allow me to bring to his recollection the part which he took in the debates of 1833. He then said, "You raise a great clamour about the cultivation of sugar. You say that it is a species of industry fatal to the health and life of the slave. I do not deny that there is some difference between the labour of a sugar plantation and the labour of a cotton plantation, or a coffee plantation. But the difference is not so great as you think. In marshy soils, the slaves who cultivate the sugar cane suffer severely. But in Barbadoes, where the air is good, they thrive and multiply." He proceeded to say that, even at the worst, the labour of a sugar plantation was not more unhealthy than some kinds of labour in which the manufacturers of England are employed, and which nobody thinks of

prohibiting. He particularly mentioned grinding. "See how grinding destroys the health, the sight, the life. Yet there is no outcry against grinding." He went on to say that the whole question ought to be left by Parliament to the West Indian Legislatures. [Mr. *Gladstone:* Really I never said so. You are not quoting me at all correctly.] What, not about the sugar cultivation and the grinding? [Mr. *Gladstone:* That is correct; but I never recommended that the question should be left to the West Indian Legislatures.] I have quoted correctly. But since my right honourable friend disclaims the sentiment imputed to him by the reporters, I shall say no more about it. I have no doubt that he is quite right, and that what he said was misunderstood. What is undisputed is amply sufficient for my purpose. I see that the persons who now show so much zeal against slavery in foreign countries, are the same persons who formerly countenanced slavery in the British Colonies. I remember a time when they maintained that we were bound in justice to protect slave grown sugar against the competition of free grown sugar, and even of British free grown sugar. I now hear them calling on us to protect free grown sugar against the competition of slave grown sugar. I remember a time when they extenuated as much as they could the evils of the sugar cultivation. I now hear them exaggerating those evils. But, devious as their course has been, there is one clue by which I can easily track them through the whole maze. Inconstant in every thing else, they are constant in demanding protection for the West Indian planter. While he employs slaves, they do their best to apologise for the evils of slavery. As soon as he is forced to employ freemen, they begin to cry up the blessings of freedom. They go round the whole compass, and yet to one point they stedfastly adhere; and that point is the interest of

the West Indian proprietors. I have done, Sir; and I thank the House most sincerely for the patience and indulgence with which I have been heard. I hope that I have at least vindicated my own consistency. How Her Majesty's Ministers will vindicate their consistency, how they will show that their conduct has at all times been guided by the same principles, or even that their conduct at the present time is guided by any fixed principle at all, I am unable to conjecture.

A SPEECH

DELIVERED IN

THE HOUSE OF COMMONS ON THE 14TH OF APRIL, 1845.

On Saturday the eleventh of April, 1845, Sir Robert Peel moved the second reading of the Maynooth College Bill. After a debate of six nights the motion was carried by 323 votes to 176. On the second night the following Speech was made.

I DO not mean, Sir, to follow the honourable gentleman who has just sate down into a discussion on an amendment which is not now before us. When my honourable friend the Member for Sheffield shall think it expedient to make a motion on that important subject to which he has repeatedly called the attention of the House, I may, perhaps, ask to be heard. At present I shall content myself with explaining the reasons which convince me that it is my duty to vote for the second reading of this bill; and I cannot, I think, better explain those reasons than by passing in review, as rapidly as I can, the chief objections which have been made to the bill here and elsewhere.

The objectors, Sir, may be divided into three classes. The first class consists of those persons who

object, not to the principle of the grant to Maynooth College, but merely to the amount. The second class consists of persons who object on principle to all grants made to a church which they regard as corrupt. The third class consists of persons who object on principle to all grants made to churches, whether corrupt or pure.

Now, Sir, of these three classes, the first is evidently that which takes the most untenable ground. How any person can think that Maynooth College ought to be supported by public money, and yet can think this bill too bad to be suffered to go into Committee, I do not well understand. I am forced however to believe that there are many such persons. For I cannot but remember that the old annual vote attracted scarcely any notice; and I see that this bill has produced violent excitement. I cannot but remember that the old annual vote used to pass with very few dissentients; and I see that great numbers of gentlemen, who never were among those dissentients, have crowded down to the House in order to divide against this bill. It is indeed certain that a large proportion, I believe a majority, of those members who cannot, as they assure us, conscientiously support the plan proposed by the right honourable Baronet at the head of the Government, would without the smallest scruple have supported him if he had in this, as in former years, asked us to give nine thousand pounds for twelve months. So it is: yet I cannot help wondering that it should be so. For how can any human ingenuity turn a question between nine thousand pounds and twenty-six thousand pounds, or between twelve months and an indefinite number of months, into a question of principle? Observe: I am not now answering those who maintain that nothing ought to be given out of the public purse to a corrupt

church; nor am I now answering those who maintain that nothing ought to be given out of the public purse to any church whatever. They, I admit, oppose this bill on principle. I perfectly understand, though I do not myself hold, the opinion of the zealous voluntary who says, "Whether the Roman Catholic Church teaches truth or error, she ought to have no assistance from the State." I also perfectly understand, though I do not myself hold, the opinion of the zealous Protestant who says, "The Roman Catholic Church teaches error, and therefore ought to have no assistance from the State." But I cannot understand the reasoning of the man who says, "In spite of the errors of the Roman Catholic Church, I think that she ought to have some assistance from the State; but I am bound to mark my abhorrence of her errors by doling out to her a miserable pittance. Her tenets are so absurd and noxious that I will pay the professor who teaches them wages less than I should offer to my groom. Her rites are so superstitious that I will take care that they shall be performed in a chapel with a leaky roof and a dirty floor. By all means let us keep her a college, provided only that it be a shabby one. Let us support those who are intended to teach her doctrines and to administer her sacraments to the next generation, provided only that every future priest shall cost us less than a foot soldier. Let us board her young theologians; but let their larder be so scantily supplied that they may be compelled to break up before the regular vacation from mere want of food. Let us lodge them; but let their lodging be one in which they may be packed like pigs in a stye, and be punished for their heterodoxy by feeling the snow and the wind through the broken panes." Is it possible to conceive any thing more absurd or more disgraceful? Can any thing be clearer than this, that

whatever it is lawful to do it is lawful to do well? If it be right that we should keep up this college at all, it must be right that we should keep it up respectably. Our national dignity is concerned. For this institution, whether good or bad, is, beyond all dispute, a very important institution. Its office is to form the character of those who are to form the character of millions. Whether we ought to extend any patronage to such an institution is a question about which wise and honest men may differ. But that, if we do extend our patronage to such an institution, our patronage ought to be worthy of the object, and worthy of the greatness of our country, is a proposition from which I am astonished to hear any person dissent.

It is, I must say, with a peculiarly bad grace that one of the members for the University to which I have the honour to belong,[1] a gentleman who never thought himself bound to say a word or to give a vote against the grant of nine thousand pounds, now vehemently opposes the grant of twenty-six thousand pounds as exorbitant. When I consider how munificently the colleges of Cambridge and Oxford are endowed, and with what pomp religion and learning are there surrounded; when I call to mind the long streets of palaces, the towers and oriels, the venerable cloisters, the trim gardens, the organs, the altar pieces, the solemn light of the stained windows, the libraries, the museums, the galleries of painting and sculpture; when I call to mind also the physical comforts which are provided both for instructors and for pupils; when I reflect that the very sizars and servitors are far better lodged and fed than those students who are to be, a few years hence, the priests and bishops of the Irish people; when I think of the spacious and

[1] The Honourable Charles Law, Member for the University of Cambridge.

stately mansions of the heads of houses, of the commodious chambers of the fellows and scholars, of the refectories, the combination rooms, the bowling greens, the stabling, of the state and luxury of the great feast days, of the piles of old plate on the tables, of the savoury steam of the kitchens, of the multitudes of geese and capons which turn at once on the spits, of the oceans of excellent ale in the butteries; and when I remember from whom all this splendour and plenty is derived; when I remember what was the faith of Edward the Third and of Henry the Sixth, of Margaret of Anjou and Margaret of Richmond, of William of Wykeham and William of Waynefleet, of Archbishop Chicheley and Cardinal Wolsey; when I remember what we have taken from the Roman Catholics, King's College, New College, Christ Church, my own Trinity; and when I look at the miserable Dotheboys Hall which we have given them in exchange, I feel, I must own, less proud than I could wish of being a Protestant and a Cambridge man.

Some gentlemen, it is true, have made an attempt to show that there is a distinction of principle between the old grant which they have always supported and the larger grant which they are determined to oppose. But never was attempt more unsuccessful. They say that, at the time of the Union, we entered into an implied contract with Ireland to keep up this college. We are therefore, they argue, bound by public faith to continue the old grant; but we are not bound to make any addition to that grant. Now, Sir, on this point, though on no other, I do most cordially agree with those petitioners who have, on this occasion, covered your table with such huge bales of spoiled paper and parchment. I deny the existence of any such contract. I think myself perfectly free to vote for the abolition of this college, if I

am satisfied that it is a pernicious institution; as free as I am to vote against any item of the ordnance estimates; as free as I am to vote for a reduction of the number of marines. It is strange, too, that those who appeal to this imaginary contract should not perceive that, even if their fiction be admitted as true, it will by no means get them out of their difficulty. Tell us plainly what are the precise terms of the contract which you suppose Great Britain to have made with Ireland about this college. Whatever the terms be, they will not serve your purpose. Was the contract this, that the Imperial Parliament would do for the college what the Irish Parliament had been used to do? Or was the contract this, that the Imperial Parliament would keep the college in a respectable and efficient state? If the former was the contract, nine thousand pounds would be too much. If the latter was the contract, you will not, I am confident, be able to prove that twenty-six thousand pounds is too little.

I have now, I think, said quite as much as need be said in answer to those who maintain that we ought to give support to this college, but that the support ought to be niggardly and precarious. I now come to another and a much more formidable class of objectors. Their objections may be simply stated thus. No man can justifiably, either as an individual or as a trustee for the public, contribute to the dissemination of religious error. But the Church of Rome teaches religious error. Therefore we cannot justifiably contribute to the support of an institution of which the object is the dissemination of the doctrines of the Church of Rome. Now, Sir, I deny the major of this syllogism. I think that there are occasions on which we are bound to contribute to the dissemination of doctrines with which errors are inseparably intermingled. Let me be clearly understood.

The question is not whether we should teach truth or teach error, but whether we should teach truth adulterated with error, or teach no truth at all. The constitution of the human mind is such that it is impossible to provide any machinery for the dissemination of truth which shall not, with the truth, disseminate some error. Even those rays which come down to us from the great source of light, pure as they are in themselves, no sooner enter that gross and dark atmosphere in which we dwell than they are so much refracted, discoloured, and obscured, that they too often lead us astray. It will be generally admitted that, if religious truth can be anywhere found untainted by error, it is in the Scriptures. Yet is there actually on the face of the globe a single copy of the Scriptures of which it can be said that it contains truth absolutely untainted with error? Is there any manuscript, any edition of the Old or New Testament in the original tongues, which any scholar will pronounce faultless? But to the vast majority of Christians the original tongues are and always must be unintelligible. With the exception of perhaps one man in ten thousand, we must be content with translations. And is there any translation in which there are not numerous mistakes? Are there not numerous mistakes even in our own authorised version, executed as that version was with painful diligence and care, by very able men, and under very splendid patronage? Of course mistakes must be still more numerous in those translations which pious men have lately made into Bengalee, Hindostanee, Tamul, Canarese, and other Oriental tongues. I admire the zeal, the industry, the energy of those who, in spite of difficulties which to ordinary minds would seem insurmountable, accomplished that arduous work. I applaud those benevolent societies which munificently encouraged that work. But I have been assured by

good judges that the translations have many faults. And how should it have been otherwise? How should an Englishman produce a faultless translation from the Hebrew into the Cingalese? I say, therefore, that even the Scriptures, in every form in which men actually possess them, contain a certain portion of error. And, if this be so, how can you look for pure undefecated truth in any other composition? You contribute, without any scruple, to the printing of religious tracts, to the establishing of Sunday Schools, to the sending forth of missionaries. But are your tracts perfect? Are your schoolmasters infallible? Are your missionaries inspired? Look at the two churches which are established in this island. Will you say that they both teach truth without any mixture of error? That is impossible. For they teach different doctrines on more than one important subject. It is plain, therefore, that if, as you tell us, it be a sin in a state to patronise an institution which teaches religious error, either the Church of England or the Church of Scotland ought to be abolished. But will anybody even venture to affirm that either of those churches teaches truth without any mixture of error? Have there not long been in the Church of Scotland two very different schools of theology? During many years, Dr. Robertson, the head of the moderate party, and Dr. Erskine, the head of the Calvinistic party, preached under the same roof, one in the morning, the other in the evening. They preached two different religions, so different that the followers of Robertson thought the followers of Erskine fanatics, and the followers of Erskine thought the followers of Robertson Arians or worse. And is there no mixture of error in the doctrine taught by the clergy of the Church of England? Is not the whole country at this moment convulsed by disputes as to what the doctrine of the Church on

some important subjects really is? I shall not take on myself to say who is right and who is wrong. But this I say with confidence, that, whether the Tractarians or the Evangelicals be in the right, many hundreds of those divines who every Sunday occupy the pulpits of our parish churches must be very much in the wrong.

Now, Sir, I see that many highly respectable persons, who think it a sin to contribute to the teaching of error at Maynooth College, think it not merely lawful, but a sacred duty, to contribute to the teaching of error in the other cases which I have mentioned. They know that our version of the Bible contains some error. Yet they subscribe to the Bible Society. They know that the Serampore translations contain a still greater quantity of error. Yet they give largely towards the printing and circulating of those translations. My honourable friend the Member for the University of Oxford will not deny that there is among the clergy of the Church of England a Puritan party, and also an Antipuritan party, and that one of these parties must teach some error. Yet he is constantly urging us to grant to this Church an additional endowment of I know not how many hundreds of thousands of pounds. He would doubtless defend himself by saying that nothing on earth is perfect; that the purest religious society must consist of human beings, and must have those defects which arise from human infirmities; and that the truths held by the established clergy, though not altogether unalloyed with error, are so precious, that it is better that they should be imparted to the people with the alloy than that they should not be imparted at all. Just so say I. I am sorry that we cannot teach pure truth to the Irish people. But I think it better that they should have important and salutary truth, polluted by some error,

than that they should remain altogether uninstructed. I heartily wish that they were Protestants. But I had rather that they should be Roman Catholics than that they should have no religion at all. Would you, says one gentleman, teach the people to worship Juggernaut or Kalee? Certainly not. My argument leads to no such conclusion. The worship of Juggernaut and Kalee is a curse to mankind. It is much better that people should be without any religion than that they should believe in a religion which enjoins prostitution, suicide, robbery, assassination. But will any Protestant deny that it is better that the Irish should be Roman Catholics than that they should live and die like the beasts of the field, indulge their appetites without any religious restraint, suffer want and calamity without any religious consolation, and go to their graves without any religious hope? These considerations entirely satisfy my mind. Of course I would not propagate error for its own sake. To do so would be not merely wicked, but diabolical. But, in order that I may be able to propagate truth, I consent to propagate that portion of error which adheres to truth, and which cannot be separated from truth. I wish Christianity to have a great influence on the peasantry of Ireland. I see no probability that Christianity will have that influence except in one form. That form I consider as very corrupt. Nevertheless, the good seems to me greatly to predominate over the evil; and therefore, being unable to get the good alone, I am content to take the good and the evil together.

I now come to the third class of our opponents. I mean those who take their stand on the voluntary principle. I will not, on this occasion, inquire whether they are right in thinking that governments ought not to contribute to the support of any religion, true

or false. For it seems to me that, even if I were to admit that the general rule is correctly laid down by them, the present case would be an exception to that rule. The question on which I am about to vote is not whether the State shall or shall not give any support to religion in Ireland. The State does give such support, and will continue to give such support, whatever may be the issue of this debate. The only point which we have now to decide is whether, while such support is given, it shall be given exclusively to the religion of the minority. Here is an island with a population of near eight millions, and with a wealthy established church, the members of which are little more than eight hundred thousand. There is an archbishop with ten thousand a year. If I recollect rightly, seventy thousand pounds are divided among twelve prelates. At the same time the Protestant dissenters in the north of Ireland receive, in another form, support from the State. But the great majority of the population, the poorest part of the population, the part of the population which is most in need of assistance, the part of the population which holds that faith for the propagation of which the tithes were originally set apart, and the church lands originally given, is left to maintain its own priests. Now is not this a case which stands quite by itself? And may not even those who hold the general proposition, that every man ought to pay his own spiritual pastor, yet vote, without any inconsistency, for this bill? I was astonished to hear the honourable Member for Shrewsbury[1] tell us that, if we make this grant, it will be impossible for us to resist the claims of any dissenting sect. He particularly mentioned the Wesleyan Methodists. Are the cases analogous? Is there the slightest resemblance between them? Let the honourable gentleman show me that of the sixteen

[1] Mr. Disraeli.

millions of people who inhabit England thirteen millions are Wesleyan Methodists. Let him show me that the members of the Established Church in England are only one tenth of the population. Let him show me that English dissenters who are not Wesleyan Methodists receive a Regium Donum. Let him show me that immense estates bequeathed to John Wesley for the propagation of Methodism have, by Act of Parliament, been taken from the Methodists and given to the Church. If he can show me this, I promise him that, whenever the Wesleyan Methodists shall ask for twenty-six thousand pounds a year to educate their ministers, I shall be prepared to grant their request. But neither the case of the Methodists, nor any other case which can be mentioned, resembles the case with which we have to do. Look round Europe, round the world, for a parallel; and you will look in vain. Indeed the state of things which exists in Ireland never could have existed had not Ireland been closely connected with a country which possessed a great superiority of power, and which abused that superiority. The burden which we are now, I hope, about to lay on ourselves is but a small penalty for a great injustice. Were I a staunch voluntary, I should still feel that, while the church of eight hundred thousand people retains its great endowments, I should not be justified in refusing this small boon to the church of eight millions.

To sum up shortly what I have said; it is clear to me in the first place that, if we have no religious scruple about granting to this College nine thousand pounds for one year, we ought to have no religious scruple about granting twenty-six thousand pounds a year for an indefinite term.

Secondly, it seems to me that those persons who tell us that we ought never in any circumstances to contribute to the propagation of error do in fact lay

down a rule which would altogether interdict the propagation of truth.

Thirdly, it seems to me that, even on the hypothesis that the voluntary principle is the sound principle, the present case is an excepted case, to which it would be unjust and unwise to apply that principle.

So much, Sir, as to this bill: and now let me add a few words about those by whom it has been framed and introduced. We were exhorted, on the first night of this debate, to vote against the bill, without inquiring into its merits, on the ground that, good or bad, it was proposed by men who could not honestly and honourably propose it. A similar appeal has been made to us this evening. In these circumstances, Sir, I must, not I hope from party spirit, not, I am sure, from personal animosity, but from a regard for the public interest, which must be injuriously affected by every thing which tends to lower the character of public men, say plainly what I think of the conduct of Her Majesty's Ministers. Undoubtedly it is of the highest importance that we should legislate well. But it is also of the highest importance that those who govern us should have, and should be known to have, fixed principles, and should be guided by those principles both in office and in opposition. It is of the highest importance that the world should not be under the impression that a statesman is a person who, when he is out, will profess and promise any thing in order to get in, and who, when he is in, will forget all that he professed and promised when he was out. I need not, I suppose, waste time in proving that a law may be in itself an exceedingly good law, and yet that it may be a law which, when viewed in connection with the former conduct of those who proposed it, may prove them to be undeserving of the confidence of their

country. When this is the case, our course is clear. We ought to distinguish between the law and its authors. The law we ought, on account of its intrinsic merits, to support. Of the authors of the law, it may be our duty to speak in terms of censure.

In such terms I feel it to be my duty to speak of Her Majesty's present advisers. I have no personal hostility to any of them; and that political hostility which I do not disavow has never prevented me from doing justice to their abilities and virtues. I have always admitted, and I now most willingly admit, that the right honourable Baronet at the head of the Government possesses many of the qualities of an excellent Minister, eminent talents for debate, eminent talents for business, great experience, great information, great skill in the management of this House. I will go further, and say that I give him full credit for a sincere desire to promote the welfare of his country. Nevertheless, it is impossible for me to deny that there is too much ground for the reproaches of those who, having, in spite of a bitter experience, a second time trusted him, now find themselves a second time deluded. I cannot but see that it has been too much his practice, when in opposition, to make use of passions with which he has not the slightest sympathy, and of prejudices which he regards with profound contempt. As soon as he is in power a change takes place. The instruments which have done his work are flung aside. The ladder by which he has climbed is kicked down. I am forced to say that the right honourable Baronet acts thus habitually and on system. The instance before us is not a solitary instance. I do not wish to dwell on the events which took place seventeen or eighteen years ago, on the language which the right honourable Baronet held about the Catholic question when he was out of power in 1827,

and on the change which twelve months of power produced. I will only say that one such change was quite enough for one life. Again the right honourable Baronet was in opposition; and again he employed his old tactics. I will not minutely relate the history of the manœuvres by which the Whig Government was overthrown. It is enough to say that many powerful interests were united against that Government under the leading of the right honourable Baronet, and that of those interests there is not one which is not now disappointed and complaining. To confine my remarks to the subject immediately before us,—can any man deny that, of all the many cries which were raised against the late administration, that which most strongly stirred the public mind was the cry of No Popery? Is there a single gentleman in the House who doubts that, if, four years ago, my noble friend the Member for the City of London had proposed this bill, he would have been withstood by every member of the present Cabinet? Four years ago, Sir, we were discussing a very different bill. The party which was then in opposition, and which is now in place, was attempting to force through Parliament a law, which bore indeed a specious name, but of which the effect would have been to disfranchise the Roman Catholic electors of Ireland by tens of thousands. It was in vain that we argued, that we protested, that we asked for the delay of a single session, for delay till an inquiry could be made, for delay till a Committee should report. We were told that the case was one of extreme urgency, that every hour was precious, that the House must, without loss of time, be purged of the minions of Popery. These arts succeeded. A change of administration took place. The right honourable Baronet came into power. He has now been near four years in power. He has had a Parliament which

would, beyond all doubt, have passed eagerly and gladly that Registration Bill which he and his colleagues had pretended that they thought indispensable to the welfare of the State. And where is that bill now? Flung away; condemned by its own authors; pronounced by them to be so oppressive, so inconsistent with all the principles of representative Government, that, though they had vehemently supported it when they were on your left hand, they could not think of proposing it from the Treasury Bench. And what substitute does the honourable Baronet give his followers to console them for the loss of their favourite Registration Bill? Even this bill for the endowment of Maynooth College. Was such a feat of legerdemain ever seen? And can we wonder that the eager, honest, hotheaded Protestants, who raised you to power in the confident hope that you would curtail the privileges of the Roman Catholics, should stare and grumble when you propose to give public money to the Roman Catholics? Can we wonder that, from one end of the country to the other, every thing should be ferment and uproar, that petitions should, night after night, whiten all our benches like a snowstorm? Can we wonder that the people out of doors should be exasperated by seeing the very men who, when we were in office, voted against the old grant to Maynooth, now pushed and pulled into the House by your whippers-in to vote for an increased grant? The natural consequences follow. All those fierce spirits, whom you hallooed on to harass us, now turn round and begin to worry you. The Orangeman raises his war-whoop: Exeter Hall sets up its bray: Mr. McNeile shudders to see more costly cheer than ever provided for the priests of Baal at the table of the Queen; and the Protestant Operatives of Dublin call for impeachments in exceedingly bad English.

But what did you expect? Did you think, when, to serve your turn, you called the Devil up, that it was as easy to lay him as to raise him? Did you think, when you went on, session after session, thwarting and reviling those whom you knew to be in the right, and flattering all the worst passions of those whom you knew to be in the wrong, that the day of reckoning would never come? It has come. There you sit, doing penance for the disingenuousness of years. If it be not so, stand up manfully, and clear your fame before the House and the country. Show us that some steady principle has guided your conduct with respect to Irish affairs. Show us how, if you are honest in 1845, you can have been honest in 1841. Explain to us why, after having goaded Ireland to madness for the purpose of ingratiating yourselves with the English, you are now setting England on fire for the purpose of ingratiating yourselves with the Irish. Give us some reason which shall prove that the policy which you are following, as Ministers, is entitled to support, and which shall not equally prove you to have been the most factious and unprincipled opposition that ever this country saw.

But, Sir, am I, because I think thus of the conduct of Her Majesty's Ministers, to take the counsel of the honourable Member for Shrewsbury and to vote against their bill? Not so. I know well that the fate of this bill and the fate of the administration are in our hands. But far be it from us to imitate the arts by which we were overthrown. The spectacle exhibited on the bench opposite will do quite mischief enough. That mischief will not be lessened, but doubled, if there should be an answering display of inconsistency on this side of the House. If this bill, having been introduced by Tories, shall be rejected by Whigs, both the great parties in the State

will be alike discredited. There will be one vast shipwreck of all the public character in the country. Therefore, making up my mind to sacrifices which are not unattended with pain, and repressing some feelings which stir strongly within me, I have determined to give my strenuous support to this bill. Yes, Sir, to this bill, and to every bill which shall seem to me likely to promote the real Union of Great Britain and Ireland, I will give my support, regardless of obloquy, regardless of the risk which I may run of losing my seat in Parliament. For such obloquy I have learned to consider as true glory; and as to my seat, I am determined that it never shall be held by an ignominious tenure; and I am sure that it can never be lost in a more honourable cause.

A SPEECH

DELIVERED IN

THE HOUSE OF COMMONS ON THE 23RD OF APRIL, 1845.

On the twenty-third of April, 1845, the order of the day for going into Committee on the Maynooth College Bill was read. On the motion that the Speaker should leave the chair, Mr. Ward, Member for Sheffield, proposed the following amendment:

"That it is the opinion of this House that any provision to be made for the purposes of the present Bill ought to be taken from the funds already applicable to ecclesiastical purposes in Ireland."

After a debate of two nights the amendment was rejected by 322 votes to 148. On the first night the following Speech was made.

I WAS desirous, Sir, to catch your eye this evening, because it happens that I have never yet found an opportunity of fully explaining my views on the important subject of the Irish Church. Indeed, I was not in this country when that subject for a time threw every other into the shade, disturbed the whole political world, produced a schism in the administration of Lord Grey, and overthrew the short administration of the right honourable Baronet opposite. The motion now before us opens, I conceive, the whole question. My honourable friend the

Member for Sheffield, indeed, asks us only to transfer twenty-six thousand pounds a year from the Established Church of Ireland to the College of Maynooth. But this motion, I think, resembles an action of ejectment brought for a single farm, with the view of trying the title to a large estate. Whoever refuses to assent to what is now proposed must be considered as holding the opinion that the property of the Irish Church ought to be held inviolate: and I can scarcely think that any person will vote for what is now proposed, who is not prepared to go very much farther. The point at issue, I take, therefore, to be this; whether the Irish Church as now constituted, shall be maintained or not?

Now, Sir, when a legislator is called upon to decide whether an institution shall be maintained or not, it seems to me that he ought in the first place to examine whether it be a good or a bad institution. This may sound like a truism; but if I am to judge by the speeches which, on this and former occasions, have been made by gentlemen opposite, it is no truism, but an exceedingly recondite truth. I, Sir, think the Established Church of Ireland a bad institution. I will go farther. I am not speaking in anger, or with any wish to excite anger in others; I am not speaking with rhetorical exaggeration: I am calmly and deliberately expressing, in the only appropriate terms, an opinion which I formed many years ago, which all my observations and reflections have confirmed, and which I am prepared to support by reasons, when I say that, of all the institutions now existing in the civilised world, the Established Church of Ireland seems to me the most absurd.

I cannot help thinking that the speeches of those who defend this Church suffice of themselves to prove that my views are just. For who ever heard anybody defend it on its merits? Has any gentleman to-night

defended it on its merits? We are told of the Roman Catholic oath; as if that oath, whatever be its meaning, whatever be the extent of the obligation which it lays on the consciences of those who take it, could possibly prove this Church to be a good thing. We are told that Roman Catholics of note, both laymen and divines, fifty years ago, declared that if they were relieved from the disabilities under which they then lay, they should willingly see the Church of Ireland in possession of all its endowments: as if any thing that anybody said fifty years ago could absolve us from the plain duty of doing what is now best for the country. We are told of the Fifth Article of Union; as if the Fifth Article of Union were more sacred than the Fourth. Surely, if there be any article of the Union which ought to be regarded as inviolable, it is the Fourth, which settles the number of members whom Great Britain and Ireland respectively are to send to Parliament. Yet the provisions of the Fourth Article have been altered with the almost unanimous assent of all parties in the State. The change was proposed by the noble lord who is now Secretary for the Colonies. It was supported by the right honourable Baronet the Secretary for the Home Department, and by other members of the present Administration. And so far were the opponents of the Reform Bill from objecting to this infraction of the Treaty of Union that they were disposed to go still farther. I well remember the night on which we debated the question, whether Members should be given to Finsbury, Marylebone, Lambeth, and the Tower Hamlets. On that occasion, the Tories attempted to seduce the Irish Reformers from us by promising that Ireland should have a share of the plunder of the metropolitan districts. After this, Sir, I must think it childish in gentlemen opposite to appeal to the Fifth Article of the Union. With still greater surprise, did

I hear the right honourable gentleman the Secretary for Ireland say that, if we adopt this amendment, we shall make all landed and funded property insecure. I am really ashamed to answer such an argument. Nobody proposes to touch any vested interest; and surely it cannot be necessary for me to point out to the right honourable gentleman the distinction between property in which some person has a vested interest, and property in which no person has a vested interest. That distinction is part of the very rudiments of political science. Then the right honourable gentleman quarrels with the form of the amendment. Why, Sir, perhaps a more convenient form might have been adopted. But is it by cavils like these that a great institution should be defended? And who ever heard the Established Church of Ireland defended except by cavils like these? Who ever heard any of her advocates speak a manly and statesmanlike language? Who ever heard any of her advocates say, "I defend this institution because it is a good institution: the ends for which an Established Church exists are such and such: and I will show you that this Church attains those ends"? Nobody says this. Nobody has the hardihood to say it. What divine, what political speculator who has written in defence of ecclesiastical establishments, ever defended such establishments on grounds which will support the Church of Ireland? What panegyric has ever been pronounced on the Churches of England and Scotland, which is not a satire on the Church of Ireland? What traveller comes among us who is not moved to wonder and derision by the Church of Ireland? What foreign writer on British affairs, whether European or American, whether Protestant or Catholic, whether Conservative or Liberal, whether partial to England or prejudiced against England, ever mentions the Church of Ireland without expressing his

amazement that such an establishment should exist among reasonable men?

And those who speak thus of this Church speak justly. Is there any thing else like it? Was there ever any thing else like it? The world is full of ecclesiastical establishments: but such a portent as this Church of Ireland is nowhere to be found. Look round the Continent of Europe. Ecclesiastical establishments from the White Sea to the Mediterranean: ecclesiastical establishments from the Wolga to the Atlantic: but nowhere the Church of a small minority enjoying exclusive establishment. Look at America. There you have all forms of Christianity, from Mormonism, if you call Mormonism Christianity, to Romanism. In some places you have the voluntary system. In some you have several religions connected with the State. In some you have the solitary ascendency of a single Church. But nowhere, from the Arctic Circle to Cape Horn, do you find the Church of a small minority exclusively established. Look round our own empire. We have an Established Church in England; it is the Church of the majority. There is an Established Church in Scotland. When it was set up, it was the Church of the majority. A few months ago, it was the Church of the majority. I am not quite sure that, even after the late unhappy disruption, it is the Church of the minority. In our colonies the State does much for the support of religion; but in no colony, I believe, do we give exclusive support to the religion of the minority. Nay, even in those parts of the empire where the great body of the population is attached to absurd and immoral superstitions, you have not been guilty of the folly and injustice of calling on them to pay for a Church which they do not want. We have not portioned out Bengal and the Carnatic into parishes,

and scattered Christian rectors with stipends and glebes, among millions of Pagans and Mahometans. We keep, indeed, a small Christian establishment, or rather three small Christian establishments, Anglican, Presbyterian, and Catholic. But we keep them only for the Christians in our civil and military services; and we leave untouched the revenues of the mosques and temples. In one country alone is to be seen the spectacle of a community of eight millions of human beings, with a Church which is the Church of only eight hundred thousand.

It has been often said, and has been repeated to-night by the honourable Member for Radnor, that this Church, though it includes only a tenth part of the population, has more than half the wealth of Ireland. But is that an argument in favour of the present system? Is it not the strongest argument that can be urged in favour of an entire change? It is true that there are many cases in which it is fit that property should prevail over number. Those cases may, I think, be all arranged in two classes. One class consists of those cases in which the preservation or improvement of property is the object in view. Thus, in a railway company, nothing can be more reasonable than that one proprietor who holds five hundred shares should have more power than five proprietors who hold one share each. The other class of cases in which property may justly confer privileges is where superior intelligence is required. Property is indeed but a very imperfect test of intelligence. But, when we are legislating on a large scale, it is perhaps the best which we can apply. For, where there is no property, there can very seldom be any mental cultivation. It is on this principle that special jurors, who have to try causes of peculiar nicety, are taken from a wealthier order than that which furnishes common jurors. But there

cannot be a more false analogy than to reason from these cases to the case of an Established Church. So far is it from being true that, in establishing a Church, we ought to pay more regard to one rich man than to five poor men, that the direct reverse is the sound rule. We ought to pay more regard to one poor man than to five rich men. For, in the first place, the public ordinances of religion are of far more importance to the poor man than to the rich man. I do not mean to say that a rich man may not be the better for hearing sermons and joining in public prayers. But these things are not indispensable to him; and, if he is so situated that he cannot have them, he may find substitutes. He has money to buy books, time to study them, understanding to comprehend them. Every day he may commune with the minds of Hooker, Leighton, and Barrow. He therefore stands less in need of the oral instruction of a divine than a peasant who cannot read, or who, if he can read, has no money to procure books, or leisure to peruse them. Such a peasant, unless instructed by word of mouth, can know no more of Christianity than a wild Hottentot. Nor is this all. The poor man not only needs the help of a minister of religion more than the rich man, but is also less able to procure it. If there were no Established Church, people in our rank of life would always be provided with preachers to their mind at an expense which they would scarcely feel. But when a poor man, who can hardly give his children their fill of potatoes, has to sell his pig in order to pay something to his priest, the burden is a heavy one. This is, in fact, the strongest reason for having an Established Church in any country. It is the one reason which prevents me from joining with the partisans of the voluntary system. I should think their arguments unanswerable if the question regarded the upper and

middle classes only. If I would keep up the Established Church of England, it is not for the sake of lords, and baronets, and country gentlemen of five thousand pounds a year, and rich bankers in the city. I know that such people will always have churches, aye, and cathedrals, and organs, and rich communion plate. The person about whom I am uneasy is the working man; the man who would find it difficult to pay even five shillings or ten shillings a year out of his small earnings for the ministrations of religion. What is to become of him under the voluntary system? Is he to go without religious instruction altogether? That we should all think a great evil to himself, and a great evil to society. Is he to pay for it out of his slender means? That would be a heavy tax. Is he to be dependent on the liberality of others? That is a somewhat precarious and a somewhat humiliating dependence. I prefer, I own, that system under which there is, in the rudest and most secluded district, a house of God, where public worship is performed after a fashion acceptable to the great majority of the community, and where the poorest may partake of the ordinances of religion, not as an alms, but as a right. But does this argument apply to a Church like the Church of Ireland? It is not necessary on this occasion to decide whether the arguments in favour of ecclesiastical establishments, or the arguments in favour of the voluntary system, be the stronger. There are weighty considerations on both sides. Balancing them as well as I can, I think that, as respects England, the preponderance is on the side of the Establishment. But, as respects Ireland, there is no balancing. All the weights are in one scale. All the arguments which incline us against the Church of England, and all the arguments which incline us in favour of the Church of England, are alike arguments against the Church of

Ireland; against the Church of the few; against the Church of the wealthy; against the Church which, reversing every principle on which a Christian Church should be founded, fills the rich with its good things, and sends the hungry empty away.

One view which has repeatedly, both in this House and out of it, been taken of the Church of Ireland, seems to deserve notice. It is admitted, as indeed it could not well be denied, that this Church does not perform the functions which are everywhere else expected from similar institutions; that it does not instruct the body of the people; that it does not administer religious consolation to the body of the people. But, it is said, we must regard this Church as an aggressive Church, a proselytising Church, a Church militant among spiritual enemies. Its office is to spread Protestantism over Munster and Connaught. I remember well that, eleven years ago, when Lord Grey's Government proposed to reduce the number of Irish bishoprics, this language was held. It was acknowledged that there were more bishops than the number of persons then in communion with the Established Church required. But that number, we were assured, would not be stationary; and the hierarchy, therefore, ought to be constituted with a view to the millions of converts who would soon require the care of Protestant pastors. I well remember the strong expression which was then used by my honourable friend, the Member for the University of Oxford. We must, he said, make allowance for the expansive force of Protestantism. A few nights ago a noble lord for whom I, in common with the whole House, feel the greatest respect, the Member for Dorsetshire,[1] spoke of the missionary character of the Church of Ireland. Now, Sir, if such language had been held at the Council Board of

[1] Lord Ashley.

Queen Elizabeth when the constitution of this Church was first debated there, there would have been no cause for wonder. Sir William Cecil or Sir Nicholas Bacon might very naturally have said, "There are few Protestants now in Ireland, it is true. But when we consider how rapidly the Protestant theology has spread, when we remember that it is little more than forty years since Martin Luther began to preach against indulgences, and when we see that one half of Europe is now emancipated from the old superstition, we may reasonably expect that the Irish will soon follow the example of the other nations which have embraced the doctrines of the Reformation." Cecil, I say, and his colleagues, might naturally entertain this expectation, and might without absurdity make preparations for an event which they regarded as in the highest degree probable. But we, who have seen this system in full operation from the year 1560 to the year 1845, ought to have been taught better, unless indeed we are past all teaching. Two hundred and eighty-five years has this Church been at work. What could have been done for it in the way of authority, privileges, endowments, which has not been done? Did any other set of bishops and priests in the world ever receive so much for doing so little? Nay, did any other set of bishops and priests in the world ever receive half as much for doing twice as much? And what have we to show for all this lavish expenditure? What but the most zealous Roman Catholic population on the face of the earth? Where you were one hundred years ago, where you were two hundred years ago, there you are still, not victorious over the domain of the old faith, but painfully and with dubious success defending your own frontier, your own English pale. Sometimes a deserter leaves you. Sometimes a deserter steals over to you. Whether your gains or losses of this sort be the

greater I do not know; nor is it worth while to inquire. On the great solid mass of the Roman Catholic population you have made no impression whatever. There they are, as they were ages ago, ten to one against the members of your Established Church. Explain this to me. I speak to you, the zealous Protestants on the other side of the House. Explain this to me on Protestant principles. If I were a Roman Catholic, I could easily account for the phenomena. If I were a Roman Catholic, I should content myself with saying that the mighty hand and the outstretched arm had been put forth, according to the promise, in defence of the unchangeable Church; that He who in the old time turned into blessings the curses of Balaam, and smote the host of Sennacherib, had signally confounded the arts of heretic statesmen. But what is a Protestant to say? He holds that, through the whole of this long conflict, during which ten generations of men have been born and have died, reason and Scripture have been on the side of the Established Clergy. Tell us then what we are to say of this strange war, in which reason and Scripture, backed by wealth, by dignity, by the help of the civil power, have been found no match for oppressed and destitute error. The fuller our conviction that our doctrines are right, the fuller, if we are rational men, must be our conviction that our tactics have been wrong, and that we have been encumbering the cause which we meant to aid.

Observe, it is not only the comparative number of Roman Catholics and Protestants that may justly furnish us with matter for serious reflection. The quality as well as the quantity of Irish Romanism deserves to be considered. Is there any other country inhabited by a mixed population of Catholics and Protestants, any other country in which Protestant

doctrines have long been freely promulgated from the press and from the pulpit, where the Roman Catholic spirit is so strong as in Ireland? I believe not. The Belgians are generally considered as very stubborn and zealous Roman Catholics. But I do not believe that either in stubbornness or in zeal they equal the Irish. And this is the fruit of three centuries of Protestant archbishops, bishops, archdeacons, deans, and rectors. And yet where is the wonder? Is this a miracle that we should stand aghast at it? Not at all. It is a result which human prudence ought to have long ago foreseen and long ago averted. It is the natural succession of effect to cause. If you do not understand it, it is because you do not understand what the nature and operation of a Church is. There are parts of the machinery of Government which may be just as efficient when they are hated as when they are loved. An army, a navy, a preventive service, a police force, may do their work whether the public feeling be with them or against them. Whether we dislike the corn laws or not, your custom houses and your coast guard keep out foreign corn. The multitude at Manchester was not the less effectually dispersed by the yeomanry, because the interference of the yeomanry excited the bitterest indignation. There the object was to produce a material effect; the material means were sufficient; and nothing more was required. But a Church exists for moral ends. A Church exists to be loved, to be reverenced, to be heard with docility, to reign in the understandings and hearts of men. A Church which is abhorred is useless or worse than useless; and to quarter a hostile Church on a conquered people, as you would quarter a soldiery, is therefore the most absurd of mistakes. This mistake our ancestors committed. They posted a Church in Ireland just as they posted garrisons in Ireland. The garrisons did

their work. They were disliked. But that mattered not. They had their forts and their arms: and they kept down the aboriginal race. But the Church did not do its work. For to that work the love and confidence of the people were essential.

I may remark in passing that, even under more favourable circumstances, a parochial priesthood is not a good engine for the purpose of making proselytes. The Church of Rome, whatever we may think of her ends, has shown no want of sagacity in the choice of means; and she knows this well. When she makes a great aggressive movement,—and many such movements she has made with signal success,—she employs, not her parochial clergy, but a very different machinery. The business of her parish priests is to defend and govern what has been won. It is by the religious orders, and especially by the Jesuits, that the great acquisitions have been made. In Ireland your parochial clergy lay under two great disadvantages. They were endowed and they were hated; so richly endowed that few among them cared to turn missionaries; so bitterly hated that those few had but little success. They long contented themselves with receiving the emoluments arising from their benefices, and neglected those means to which, in other parts of Europe, Protestantism had owed its victory. It is well known that of all the instruments employed by the Reformers of Germany, of England, and of Scotland, for the purpose of moving the public mind, the most powerful was the Bible translated into the vernacular tongues. In Ireland the Protestant Church had been established near half a century before the New Testament was printed in Erse. The whole Bible was not printed in Erse till this Church had existed more than one hundred and twenty years. Nor did the publication at last take place under the patronage of the lazy and wealthy hierarchy. The

expense was defrayed by a layman, the illustrious Robert Boyle. So things went on century after century. Swift, more than a hundred years ago, described the prelates of his country as men gorged with wealth and sunk in indolence, whose chief business was to bow and job at the Castle. The only spiritual function, he says, which they performed was ordination; and, when he saw what persons they ordained, he doubted whether it would not be better that they should neglect that function as they neglected every other. Those, Sir, are now living who can well remember how the revenues of the richest see in Ireland were squandered on the shores of the Mediterranean by a bishop, whose epistles, very different compositions from the epistles of Saint Peter and Saint John, may be found in the correspondence of Lady Hamilton. Such abuses as these called forth no complaint, no reprimand. And all this time the true pastors of the people, meanly fed and meanly clothed, frowned upon by the law, exposed to the insults of every petty squire, who gloried in the name of Protestant, were to be found in miserable cabins, amidst filth, and famine, and contagion, instructing the young, consoling the miserable, holding up the crucifix before the eyes of the dying. Is it strange that, in such circumstances, the Roman Catholic religion should have been constantly becoming dearer and dearer to an ardent and sensitive people, and that your Established Church should have been constantly sinking lower and lower in their estimation? I do not of course hold the living clergy of the Irish Church answerable for the faults of their predecessors. God forbid! To do so would be the most flagitious injustice. I know that a salutary change has taken place. I have no reason to doubt that in learning and regularity of life the Protestant clergy of Ireland are on a level with the clergy of England. But in

the way of making proselytes they do as little as those who preceded them. An enmity of three hundred years separates the nation from those who should be its teachers. In short, it is plain that the mind of Ireland has taken its ply, and is not to be bent in a different direction, or, at all events, is not to be so bent by your present machinery.

Well, then, this Church is inefficient as a missionary Church. But there is yet another end which, in the opinion of some eminent men, a Church is meant to serve. That end has been often in the minds of practical politicians. But the first speculative politician who distinctly pointed it out was Mr. Hume. Mr. Hume, as might have been expected from his known opinions, treated the question merely as it related to the temporal happiness of mankind; and, perhaps, it may be doubted whether he took quite a just view of the manner in which even the temporal happiness of mankind is affected by the restraints and consolations of religion. He reasoned thus:—It is dangerous to the peace of society that the public mind should be violently excited on religious subjects. If you adopt the voluntary system, the public mind will always be so excited. For every preacher, knowing that his bread depends on his popularity, seasons his doctrine high, and practises every art for the purpose of obtaining an ascendency over his hearers. But when the Government pays the minister of religion, he has no pressing motive to inflame the zeal of his congregation. He will probably go through his duties in a somewhat perfunctory manner. His power will not be very formidable; and, such as it is, it will be employed in support of that order of things under which he finds himself so comfortable. Now, Sir, it is not necessary to inquire whether Mr. Hume's doctrine be sound or unsound. For, sound or unsound, it furnishes no ground on

which you can rest the defence of the institution which we are now considering. It is evident that by establishing in Ireland the Church of the minority in connection with the State, you have produced, in the very highest degree, all those evils which Mr. Hume considered as inseparable from the voluntary system. You may go all over the world without finding another country where religious differences take a form so dangerous to the peace of society; where the common people are so much under the influence of their priests; or where the priests who teach the common people are so completely estranged from the civil Government.

And now, Sir, I will sum up what I have said. For what end does the Church of Ireland exist? Is that end the instruction and solace of the great body of the people? You must admit that the Church of Ireland has not attained that end. Is the end which you have in view the conversion of the great body of the people from the Roman Catholic religion to a purer form of Christianity? You must admit that the Church of Ireland has not attained that end. Or do you propose to yourselves the end contemplated by Mr. Hume, the peace and security of civil society? You must admit that the Church of Ireland has not attained that end. In the name of common sense, then, tell us what good end this Church has attained; or suffer us to conclude, as I am forced to conclude, that it is emphatically a bad institution.

It does not, I know, necessarily follow that, because an institution is bad, it is therefore to be immediately destroyed. Sometimes a bad institution takes a strong hold on the hearts of mankind, intertwines its roots with the very foundations of society, and is not to be removed without serious peril to order, law, and property. For example, I hold polygamy to be one of the most pernicious practices that exist in the

world. But if the Legislative Council of India were to pass an Act prohibiting polygamy, I should think that they were out of their senses. Such a measure would bring down the vast fabric of our Indian Empire with one crash. But is there any similar reason for dealing tenderly with the Established Church of Ireland? That Church, Sir, is not one of those bad institutions which ought to be spared because they are popular, and because their fall would injure good institutions. It is, on the contrary, so odious, and its vicinage so much endangers valuable parts of our polity, that, even if it were in itself a good institution, there would be strong reasons for giving it up.

The honourable gentleman who spoke last told us that we cannot touch this Church without endangering the Legislative Union. Sir, I have given my best attention to this important point; and I have arrived at a very different conclusion. The question to be determined is this;—What is the best way of preserving political union between countries in which different religions prevail? With respect to this question we have, I think, all the light which history can give us. There is no sort of experiment described by Lord Bacon which we have not tried. Inductive philosophy is of no value if we cannot trust to the lessons derived from the experience of more than two hundred years. England has long been closely connected with two countries less powerful than herself, and differing from herself in religion. The Scottish people are Presbyterians; the Irish people are Roman Catholics. We determined to force the Anglican system on both countries. In both countries great discontent was the result. At length Scotland rebelled. Then Ireland rebelled. The Scotch and Irish rebellions, taking place at a time when the public mind of England was greatly

and justly excited, produced the Great Rebellion here, and the downfall of the Monarchy, of the Church, and of the Aristocracy. After the Restoration we again tried the old system. During twenty-eight years we persisted in the attempt to force Prelacy on the Scotch; and the consequence was, during those twenty-eight years, Scotland exhibited a frightful spectacle of misery and depravity. The history of that period is made up of oppression and resistance, of insurrections, barbarous punishments, and assassinations. One day a crowd of zealous rustics stand desperately on their defence, and repel the dragoons. Next day the dragoons scatter and hew down the flying peasantry. One day the kneebones of a wretched Covenanter are beaten flat in that accursed boot. Next day the Lord Primate is dragged out of his carriage by a band of raving fanatics, and, while screaming for mercy, is butchered at the feet of his own daughter. So things went on, till at last we remembered that institutions are made for men, and not men for institutions. A wise Government desisted from the vain attempt to maintain an Episcopal Establishment in a Presbyterian nation. From that moment the connection between England and Scotland became every year closer and closer. There were still, it is true, many causes of animosity. There was an old antipathy between the nations, the effect of many blows given and received on both sides. All the greatest calamities that had befallen Scotland had been inflicted by England. The proudest events in Scottish history were victories obtained over England. Yet all angry feelings died rapidly away. The union of the nations became complete. The oldest man living does not remember to have heard any demagogue breathe a wish for separation. Do you believe that this would have happened if England had, after the Revolution,

persisted in attempting to force the surplice and the Prayer Book on the Scotch? I tell you that, if you had adhered to the mad scheme of having a religious union with Scotland, you never would have had a cordial political union with her. At this very day you would have had monster meetings on the north of the Tweed, and another Conciliation Hall, and another repeal button, with the motto, "Nemo me impune lacessit." In fact, England never would have become the great power that she is. For Scotland would have been, not an addition to the effective strength of the Empire, but a deduction from it. As often as there was a war with France or Spain, there would have been an insurrection in Scotland. Our country would have sunk into a kingdom of the second class. One such Church as that about which we are now debating is a serious incumbrance to the greatest empire. Two such Churches no empire could bear. You continued to govern Ireland during many generations as you had governed Scotland in the days of Lauderdale and Dundee. And see the result. Ireland has remained, indeed, a part of your Empire. But you know her to be a source of weakness rather than of strength. Her misery is a reproach to you. Her discontent doubles the dangers of war. Can you, with such facts before you, doubt about the course which you ought to take? Imagine a physician with two patients, both afflicted with the same disease. He applies the same sharp remedies to both. Both become worse and worse with the same inflammatory symptoms. Then he changes his treatment of one case, and gives soothing medicines. The sufferer revives, grows better day by day, and is at length restored to perfect health. The other patient is still subjected to the old treatment, and becomes constantly more and more disordered. How would a physician act in such a case? And are not

the principles of experimental philosophy the same in politics as in medicine?

Therefore, Sir, I am fully prepared to take strong measures with regard to the Established Church of Ireland. It is not necessary for me to say precisely how far I would go. I am aware that it may be necessary, in this as in other cases, to consent to a compromise. But the more complete the reform which may be proposed, provided always that vested rights be, as I am sure they will be, held strictly sacred, the more cordially shall I support it.

That some reform is at hand I cannot doubt. In a very short time we shall see the evils which I have described mitigated, if not entirely removed. A Liberal Administration would make this concession to Ireland from a sense of justice. A Conservative Administration will make it from a sense of danger. The right honourable Baronet has given the Irish a lesson which will bear fruit. It is a lesson which rulers ought to be slow to teach; for it is one which nations are but too apt to learn. We have repeatedly been told by acts,—we are now told almost in express words,—that agitation and intimidation are the means which ought to be employed by those who wish for redress of grievances from the party now in power. Such indeed has too long been the policy of England towards Ireland; but it was surely never before avowed with such indiscreet frankness. Every epoch which is remembered with pleasure on the other side of St. George's Channel coincides with some epoch which we here consider as disastrous and perilous. To the American war and the volunteers the Irish Parliament owed its independence. To the French revolutionary war the Irish Roman Catholics owed the elective franchise. It was in vain that all the great orators and statesmen of two generations exerted themselves to remove the Roman Catholic

disabilities, Burke, Fox, Pitt, Windham, Grenville, Grey, Plunkett, Wellesley, Grattan, Canning, Wilberforce. Argument and expostulation were fruitless. At length pressure of a stronger kind was boldly and skilfully applied; and soon all difficulties gave way. The Catholic Association, the Clare election, the dread of civil war, produced the Emancipation Act. Again, the cry of No Popery was raised. That cry was successful. A faction which had reviled in the bitterest terms the mild administration of Whig Viceroys, and which was pledged to the wholesale disfranchisement of the Roman Catholics, rose to power. One leading member of that faction had drawn forth loud cheers by declaiming against the minions of Popery. Another had designated six millions of Irish Catholics as aliens. A third had publicly declared his conviction, that a time was at hand when all Protestants of every persuasion would find it necessary to combine firmly against the encroachments of Romanism. From such men we expected nothing but oppression and intolerance. We are agreeably disappointed to find that a series of conciliatory bills is brought before us. But, in the midst of our delight, we cannot refrain from asking for some explanation of so extraordinary a change. We are told in reply, that the monster meetings of 1843 were very formidable, and that our relations with America are in a very unsatisfactory state. The public opinion of Ireland is to be consulted, the religion of Ireland is to be treated with respect, not because equity and humanity plainly enjoin that course; for equity and humanity enjoined that course as plainly when you were calumniating Lord Normanby, and hurrying forward your Registration Bill; but because Mr. O'Connell and Mr. Polk have between them made you very uneasy. Sir, it is with shame, with sorrow, and, I will add, with dismay,

that I listen to such language. I have hitherto disapproved of the monster meetings of 1843. I have disapproved of the way in which Mr. O'Connell and some other Irish representatives have seceded from this House. I should not have chosen to apply to those gentlemen the precise words which were used on a former occasion by the honourable and learned Member for Bath. But I agreed with him in substance. I thought it highly to the honour of my right honourable friend the Member for Dungarvan, and of my honourable friends the Members for Kildare, for Roscommon, and for the city of Waterford, that they had the moral courage to attend the service of this House, and to give us the very valuable assistance which they are, in various ways, so well qualified to afford. But what am I to say now? How can I any longer deny that the place where an Irish gentleman may best serve his country is Conciliation Hall? How can I expect that any Irish Roman Catholic can be very sorry to learn that our foreign relations are in an alarming state, or can rejoice to hear that all danger of war has blown over? I appeal to the Conservative Members of this House. I ask them whither we are hastening? I ask them what is to be the end of a policy of which it is the principle to give nothing to justice, and everything to fear? We have been accused of truckling to Irish agitators. But I defy you to show us that we ever made or are now making to Ireland a single concession which was not in strict conformity with our known principles. You may therefore trust us, when we tell you that there is a point where we will stop. Our language to the Irish is this:—"You asked for emancipation: it was agreeable to our principles that you should have it; and we assisted you to obtain it. You wished for a municipal system, as popular as that which exists in England: we thought your wish reasonable, and did

all in our power to gratify it. This grant to Maynooth is, in our opinion, proper; and we will do our best to obtain it for you, though it should cost us our popularity and our seats in Parliament. The Established Church in your island, as now constituted, is a grievance of which you justly complain. We will strive to redress that grievance. The Repeal of the Union we regard as fatal to the Empire: and we never will consent to it; never, though the country should be surrounded by dangers as great as those which threatened her when her American colonies, and France, and Spain, and Holland, were leagued against her, and when the armed neutrality of the Baltic disputed her maritime rights; never, though another Bonaparte should pitch his camp in sight of Dover Castle; never, till all has been staked and lost; never, till the four quarters of the world have been convulsed by the last struggle of the great English people for their place among the nations." This, Sir, is the true policy. When you give, give frankly. When you withhold, withhold resolutely. Then what you give is received with gratitude; and, as for what you withhold, men, seeing that to wrest it from you is no safe or easy enterprise, cease to hope for it, and, in time, cease to wish for it. But there is a way of so withholding as merely to excite desire, and of so giving as merely to excite contempt; and that way the present Ministry has discovered. Is it possible for me to doubt that in a few months the same machinery which sixteen years ago extorted from the men now in power the Emancipation Act, and which has now extorted from them the bill before us, will again be put in motion? Who shall say what will be the next sacrifice? For my own part I firmly believe that, if the present Ministers remain in power five years longer, and if we should have,—which God avert!—a war with France or America, the Established

Church of Ireland will be given up. The right honourable Baronet will come down to make a proposition conceived in the very spirit of the Motions which have repeatedly been made by my honourable friend the Member for Sheffield. He will again be deserted by his followers; he will again be dragged through his difficulties by his opponents. Some honest Lord of the Treasury may determine to quit his office rather than belie all the professions of a life. But there will be little difficulty in finding a successor ready to change all his opinions at twelve hours' notice. I may perhaps, while cordially supporting the bill, again venture to say something about consistency, and about the importance of maintaining a high standard of political morality. The right honourable Baronet will again tell me, that he is anxious only for the success of his measure, and that he does not choose to reply to taunts. And the right honourable gentleman the Chancellor of the Exchequer will produce Hansard, will read to the House my speech of this night, and will most logically argue that I ought not to reproach the Ministers with their inconsistency, seeing that I had, from my knowledge of their temper and principles, predicted to a tittle the nature and extent of that inconsistency.

Sir, I have thought it my duty to brand with strong terms of reprehension the practice of conceding, in time of public danger, what is obstinately withheld in time of public tranquillity. I am prepared, and have long been prepared, to grant much, very much, to Ireland. But if the Repeal Association were to dissolve itself to-morrow, and if the next steamer were to bring news that all our differences with the United States were adjusted in the most honourable and friendly manner, I would grant to Ireland neither more nor less than I would grant if

we were on the eve of a rebellion like that of 1798; if war were raging all along the Canadian frontier; and if thirty French sail of the line were confronting our fleet in St. George's Channel. I give my vote from my heart and soul for the amendment of my honourable friend. He calls on us to make to Ireland a concession, which ought in justice to have been made long ago, and which may be made with grace and dignity even now. I well know that you will refuse to make it now. I know as well that you will make it hereafter. You will make it as every concession to Ireland has been made. You will make it when its effect will be, not to appease, but to stimulate agitation. You will make it when it will be regarded, not as a great act of national justice, but as a confession of national weakness. You will make it in such a way, and at such a time, that there will be but too much reason to doubt whether more mischief has been done by your long refusal, or by your tardy and enforced compliance.

A SPEECH

DELIVERED IN

THE HOUSE OF COMMONS ON THE 9TH OF JULY, 1845.

On the first of May, 1845, Mr. Rutherfurd, Member for Leith, obtained leave to bring in a Bill to regulate admission to the Secular Chairs in the Universities of Scotland. On the morning of the sixth of May the Bill was read a first time, and remained two months on the table of the House. At length the second reading was fixed for the ninth of July. Mr. Rutherfurd was unable to attend on that day; and it was necessary that one of his friends should supply his place. Accordingly, as soon as the Order of the day had been read, the following Speech was made.

On a division the Bill was rejected by 116 votes to 108. But, in the state in which parties then were, this defeat was generally considered as a victory.

MR. SPEAKER,

I HAVE been requested by my honourable and learned friend, the Member for Leith, to act as his substitute on this occasion. I am truly sorry that any substitute should be necessary. I am truly sorry that he is not among us to take charge of the bill which he not long ago introduced with one of the most forcible and luminous speeches that I ever had the pleasure of hearing. His audience was small; but the few who formed that audience cannot have

forgotten the effect which his arguments and his eloquence produced. The Ministers had come down to resist his motion: but their courage failed them: they hesitated: they conferred together: at last they consented that he should have leave to bring in his bill. Such, indeed, was the language which they held on that and on a subsequent occasion, that both my honourable and learned friend and myself gave them more credit than they deserved. We really believed that they had resolved to offer no opposition to a law which it was quite evident that they perceived to be just and beneficial. But we have been disappointed. It has been notified to us that the whole influence of the Government is to be exerted against our bill. In such discouraging circumstances it is that I rise to move the second reading.

Yet, Sir, I do not altogether despair of success. When I consider what strong, what irresistible reasons we have to urge, I can hardly think it possible that the mandate of the most powerful administration can prevail against them. Nay, I should consider victory, not merely as probable, but as certain, if I did not know how imperfect is the information which English gentlemen generally possess concerning Scotch questions. It is because I know this that I think it my duty to depart from the ordinary practice, and, instead of simply moving the second reading, to explain at some length the principles on which this bill has been framed. I earnestly entreat those English Members who were not so fortunate as to hear the speech of my honourable and learned friend, the Member for Leith, to favour me with their attention. They will, I think, admit, that I have a right to be heard with indulgence. I have been sent to this House by a great city which was once a capital, the abode of a Sovereign, the place where the Estates of

a realm held their sittings. For the general good of the empire, Edinburgh descended from that high eminence. But, ceasing to be a political metropolis, she became an intellectual metropolis. For the loss of a court, of a Privy Council, of a Parliament, she found compensation in the prosperity and splendour of an University renowned to the farthest ends of the earth as a school of physical and moral science. This noble and beneficent institution is now threatened with ruin by the folly of the Government, and by the violence of an ecclesiastical faction which is bent on persecution without having the miserable excuse of fanaticism. Nor is it only the University of Edinburgh that is in danger. In pleading for that University, I plead for all the great academical institutions of Scotland. The fate of all depends on the event of this debate; and, in the name of all, I demand the attention of every man who loves either learning or religious liberty.

The first question which we have to consider is, whether the principles of the bill be sound. I believe that they are sound; and I am quite confident that nobody who sits on the Treasury Bench will venture to pronounce them unsound. It does not lie in the mouths of the Ministers to say that literary instruction and scientific instruction are inseparably connected with religious instruction. It is not for them to rail against Godless Colleges. It is not for them to talk with horror of the danger of suffering young men to listen to the lectures of an Arian professor of Botany or of a Popish professor of Chemistry. They are themselves at this moment setting up in Ireland a system exactly resembling the system which we wish to set up in Scotland. Only a few hours have elapsed since they were themselves labouring to prove that, in a country in which a large proportion of those who require a liberal education are dissenters from

the Established Church, it is desirable that there should be schools without theological tests. The right honourable Baronet at the head of the Government proposes that in the new colleges which he is establishing at Belfast, Cork, Limerick, and Galway, the professorships shall be open to men of every creed; and he has strenuously defended that part of his plan against attacks from opposite quarters, against the attacks of zealous members of the Church of England, and of zealous members of the Church of Rome. Only the day before yesterday the honourable Baronet the Member for North Devon [1] ventured to suggest a test as unobjectionable as a test could well be. He would merely have required the professors to declare their general belief in the divine authority of the Old and New Testaments. But even this amendment the First Lord of the Treasury resisted, and I think quite rightly. He told us that it was quite unnecessary to institute an inquisition into the religious opinions of people whose business was merely to teach secular knowledge, and that it was absurd to imagine that any man of learning would disgrace and ruin himself by preaching infidelity from the Greek chair or the Mathematical chair.

Some members of this House certainly held very different language: but their arguments made as little impression on Her Majesty's Ministers as on me. We were told with the utmost earnestness that secular knowledge, unaccompanied by a sound religious faith, and unsanctified by religious feeling, was not only useless, but positively noxious, a curse to the possessor, a curse to society. I feel the greatest personal kindness and respect for some gentlemen who hold this language. But they must pardon me if I say that the proposition which they have so con-

[1] Sir Thomas Acland.

fidently laid down, however well it may sound in pious ears while it is expressed in general terms, will appear, as soon as it is applied to the real concerns of life, to be too monstrous, too ludicrous, for grave refutation. Is it seriously meant that, if the captain of an Indiaman is a Socinian, it would be better for himself, his crew, and his passengers, that he should not know how to use his quadrant and his chronometers? Is it seriously meant that, if a druggist is a Swedenborgian, it would be better for himself and his customers that he should not know the difference between Epsom salts and oxalic acid? A hundred millions of the Queen's Asiatic subjects are Mahometans and Pagans. Is it seriously meant that it is desirable that they should be as ignorant as the aboriginal inhabitants of New South Wales, that they should have no alphabet, that they should have no arithmetic, that they should not know how to build a bridge, how to sink a well, how to irrigate a field? If it be true that secular knowledge, unsanctified by true religion, is a positive evil, all these consequences follow. Yet surely they are consequences from which every sane mind must recoil. It is a great evil, no doubt, that a man should be a heretic or an atheist. But I am quite at a loss to understand how this evil is mitigated by his not knowing that the earth moves round the sun, that, by the help of a lever, a small power will lift a great weight, that Virginia is a republic, or that Paris is the capital of France.

On these grounds, Sir, I have cordially supported the Irish Colleges Bill. But the principle of the Irish Colleges and the principle of the bill which I hold in my hand are exactly the same: and the House and the country have a right to know why the authors of the former bill are the opponents of the latter bill. One distinction there is, I admit, between Ireland and

Scotland. It is true that in Scotland there is no clamour against the Union with England. It is true that in Scotland no demagogue can obtain applause and riches by slandering and reviling the English people. It is true that in Scotland there is no traitor who would dare to say that he regards the enemies of the State as his allies. In every extremity the Scottish nation will be found faithful to the common cause of the empire. But Her Majesty's Ministers will hardly, I think, venture to say that this is their reason for refusing to Scotland the boon which they propose to confer on Ireland. And yet, if this be not their reason, what reason can we find? Observe how strictly analogous the cases are. You give it as a reason for establishing in Ireland colleges without tests that the Established Church of Ireland is the Church of the minority. Unhappily it may well be doubted whether the Established Church of Scotland, too, be not now, thanks to your policy, the Church of the minority. It is true that the members of the Established Church of Scotland are about a half of the whole population of Scotland; and that the members of the Established Church of Ireland are not much more than a tenth of the whole population of Ireland. But the question now before us does not concern the whole population. It concerns only the class which requires academical education: and I do not hesitate to say that, in the class which requires academical education, in the class for the sake of which universities exist, the proportion of persons who do not belong to the Established Church is as great in Scotland as in Ireland. You tell us that sectarian education in Ireland is an evil. Is it less an evil in Scotland? You tell us that it is desirable that the Protestant and the Roman Catholic should study together at Cork. Is it less desirable that the son of an elder of the Established Church and the son of an

elder of the Free Church should study together at Edinburgh? You tell us that it is not reasonable to require from a Professor of Astronomy or Surgery in Connaught a declaration that he believes in the Gospels. On what ground, then, can you think it reasonable to require from every Professor in Scotland a declaration that he approves of the Presbyterian form of church government? I defy you, with all your ingenuity, to find one argument, one rhetorical topic, against our bill which may not be used with equal effect against your own Irish Colleges Bill.

Is there any peculiarity in the academical system of Scotland which makes these tests necessary? Certainly not. The academical system of Scotland has its peculiarities; but they are peculiarities which are not in harmony with these tests, peculiarities which jar with these tests. It is an error to imagine that, by passing this bill, we shall establish a precedent which will lead to a change in the constitution of the Universities of Cambridge and Oxford. Whether such a change be or be not desirable is a question which must be decided on grounds quite distinct from those on which we rest our case. I entreat English gentlemen not to be misled by the word University. That word means two different things on the two different sides of the Tweed. The academical authorities at Cambridge and Oxford stand in a parental relation to the student. They undertake, not merely to instruct him in philology, geometry, natural philosophy, but to form his religious opinions, and to watch over his morals. He is to be bred a Churchman. At Cambridge he cannot graduate, at Oxford, I believe, he cannot matriculate, without declaring himself a Churchman. The College is a large family. An undergraduate is lodged either within the gates, or in some private house licensed and regulated by the academical authorities. He is required to attend

public worship according to the forms of the Church of England several times every week. It is the duty of one officer to note the absence of young men from divine service, of another to note their absence from the public table, of another to report those who return home at unseasonably late hours. An academical police parades the streets at night to seize upon any unlucky reveller who may be found drunk or in bad company. There are punishments of various degrees for irregularities of conduct. Sometimes the offender has to learn a chapter of the Greek Testament; sometimes he is confined to his college; sometimes he is publicly reprimanded: for grave offences he is rusticated or expelled. Now, Sir, whether this system be good or bad, efficient or inefficient, I will not now inquire. This is evident; that religious tests are perfectly in harmony with such a system. Christ Church and King's College undertake to instruct every young man who goes to them in the doctrines of the Church of England, and to see that he regularly attends the worship of the Church of England. Whether this ought to be so, I repeat, I will not now inquire: but, while it is so, nothing can be more reasonable than to require from the rulers of Christ Church and King's College some declaration that they are themselves members of the Church of England.

The character of the Scotch universities is altogether different. There you have no functionaries resembling the Vice Chancellors and Proctors, the Heads of Houses, Tutors, and Deans, whom I used to cap at Cambridge. There is no chapel; there is no academical authority entitled to ask a young man whether he goes to the parish church or the Quaker meeting, to synagogue or to mass. With his moral conduct the university has nothing to do. The Principal and the whole Academical Senate cannot put

any restraint, or inflict any punishment, on a lad whom they may see lying dead drunk in the High Street of Edinburgh. In truth, a student at a Scotch university is in a situation closely resembling that of a medical student in London. There are great numbers of youths in London who attend St. George's Hospital, or St. Bartholomew's Hospital. One of these youths may also go to Albemarle Street to hear Mr. Faraday lecture on chemistry, or to Willis's rooms to hear Mr. Carlyle lecture on German literature. On the Sunday he goes perhaps to church, perhaps to the Roman Catholic chapel, perhaps to the Tabernacle, perhaps nowhere. None of the gentlemen whose lectures he has attended during the week has the smallest right to tell him where he shall worship, or to punish him for gambling in hells, or tippling in cider cellars. Surely we must all feel that it would be the height of absurdity to require Mr. Faraday and Mr. Carlyle to subscribe a confession of faith before they lecture; and in what does their situation differ from the situation of the Scotch professor?

In the peculiar character of the Scotch universities, therefore, I find a strong reason for the passing of this bill. I find a reason stronger still when I look at the terms of the engagements which exist between the English and Scotch nations.

Some gentlemen, I see, think that I am venturing on dangerous ground. We have been told, in confident tones, that, if we pass this bill, we shall commit a gross breach of public faith, we shall violate the Treaty of Union, and the Act of Security. With equal confidence, and with confidence much better grounded, I affirm that the Treaty of Union and the Act of Security not only do not oblige us to reject this bill, but do oblige us to pass this bill, or some bill nearly resembling this.

This proposition seems to be regarded by the

Ministers as paradoxical: but I undertake to prove it by the plainest and fairest argument. I shall resort to no chicanery. If I did think that the safety of the commonwealth required that we should violate the Treaty of Union, I would violate it openly, and defend my conduct on the ground of necessity. It may, in an extreme case, be our duty to break our compacts. It never can be our duty to quibble them away. What I say is that the Treaty of Union, construed, not with the subtlety of a pettifogger, but according to the spirit, binds us to pass this bill or some similar bill.

By the Treaty of Union it was covenanted that no person should be a teacher or office bearer in the Scotch Universities who should not declare that he conformed to the worship and polity of the Established Church of Scotland. What Church was meant by the two contracting parties? What Church was meant, more especially, by the party to the side of which we ought always to lean, I mean the weaker party? Surely the Church established in 1707, when the Union took place. Is, then, the Church of Scotland at the present moment constituted, on all points which the members of that Church think essential, exactly as it was constituted in 1707? Most assuredly not.

Every person who knows any thing of the ecclesiastical history of Scotland knows that, ever since the Reformation, the great body of the Presbyterians of that country have held that congregations ought to have a share in the appointment of their ministers. This principle is laid down most distinctly in the First Book of Discipline, drawn up by John Knox. It is laid down, though not quite so strongly, in the Second Book of Discipline, drawn up by Andrew Melville. And I beg gentlemen, English gentlemen, to observe that in Scotland this is not regarded as a

matter of mere expediency. All staunch Presbyterians think that the flock is entitled, *jure divino*, to a voice in the appointment of the pastor, and that to force a pastor on a parish to which he is unacceptable is a sin as much forbidden by the Word of God as idolatry or perjury. I am quite sure that I do not exaggerate when I say that the highest of our high churchmen at Oxford cannot attach more importance to episcopal government and episcopal ordination than many thousands of Scotchmen, shrewd men, respectable men, men who fear God and honour the Queen, attach to this right of the people.

When, at the time of the Revolution, the Presbyterian worship and discipline were established in Scotland, the question of patronage was settled by a compromise, which was far indeed from satisfying men of extreme opinions, but which was generally accepted. An Act, passed at Edinburgh in 1690, transferred what we should call in England the advowsons from the old patrons to parochial councils, composed of the elders and the Protestant landowners. This system, however imperfect it might appear to such rigid Covenanters as Davie Deans and Gifted Gilfillan, worked satisfactorily; and the Scotch nation seems to have been contented with its ecclesiastical polity when the Treaty of Union was concluded. By that treaty the ecclesiastical polity of Scotland was declared to be unalterable. Nothing, therefore, can be more clear than that the Parliament of Great Britain was bound by the most sacred obligations not to revive those rights of patronage which the Parliament of Scotland had abolished.

But, Sir, the Union had not lasted five years when our ancestors were guilty of a great violation of public faith. The history of that great fault and of its consequences is full of interest and instruction. The wrong was committed hastily, and with contumelious

levity. The offenders were doubtless far from foreseeing that their offence would be visited on the third and the fourth generation; that we should be paying in 1845 the penalty of what they did in 1712.

In 1712, Sir, the Whigs, who were the chief authors of the Union, had been driven from power. The prosecution of Sacheverell had made them odious to the nation. The general election of 1710 had gone against them. Tory statesmen were in office. Tory squires formed more than five-sixths of this House. The party which was uppermost thought that England had, in 1707, made a bad bargain, a bargain so bad that it could hardly be considered as binding. The guarantee so solemnly given to the Church of Scotland was a subject of loud and bitter complaint. The Ministers hated that Church much; and their chief supporters, the country gentlemen and country clergymen of England, hated it still more. Numerous petty insults were offered to the opinions, or, if you please, the prejudices of the Presbyterians. At length it was determined to go further, and to restore to the old patrons those rights which had been taken away in 1690. A bill was brought into this House, the history of which you may trace in our Journals. Some of the entries are very significant. In spite of all remonstrances the Tory majority would not hear of delay. The Whig minority struggled hard, appealed to the Act of Union and the Act of Security, and insisted on having both those Acts read at the table. The bill passed this House, however, before the people of Scotland knew that it had been brought in. For there were then neither reporters nor railroads; and intelligence from Westminster was longer in travelling to Cambridge than it now is in travelling to Aberdeen. The bill was in the House of Lords before the Church of Scotland could make her voice heard. Then came a petition

from a committee appointed by the General Assembly to watch over the interests of religion while the General Assembly itself was not sitting. The first name attached to that petition is the name of Principal Carstairs, a man who had stood high in the esteem and favour of William the Third, and who had borne a chief part in establishing the Presbyterian Church in Scotland. Carstairs and his colleagues appealed to the Act of Union, and implored the peers not to violate that Act. But party spirit ran high; public faith was disregarded; patronage was restored. To that breach of the Treaty of Union are to be directly ascribed all the schisms that have since rent the Church of Scotland.

I will not detain the House by giving a minute account of those schisms. It is enough to say that the law of patronage produced, first the secession of 1733 and the establishment of the Associate Synod, then the secession of 1752 and the establishment of the Relief Synod, and finally the great secession of 1843 and the establishment of the Free Church. Only two years have elapsed since we saw, with mingled admiration and pity, a spectacle worthy of the best ages of the Church. Four hundred and seventy ministers resigned their stipends, quitted their manses, and went forth committing themselves, their wives, their children, to the care of Providence. Their congregations followed them by thousands, and listened eagerly to the Word of Life in tents, in barns, or on those hills and moors where the stubborn Presbyterians of a former generation had prayed and sung their psalms in defiance of the boot of Lauderdale and of the sword of Dundee. The rich gave largely of their riches. The poor contributed with the spirit of her who put her two mites into the treasury of Jerusalem. Meanwhile, in all the churches of large towns, of whole counties, the established clergy were

preaching to empty benches. And of these secessions every one may be distinctly traced to that violation of the Treaty of Union which was committed in 1712.

This, Sir, is the true history of dissent in Scotland; and, this being so, how can any man have the front to invoke the Treaty of Union and the Act of Security against those who are devotedly attached to that system which the Treaty of Union and the Act of Security were designed to protect, and who are seceders only because the Treaty of Union and the Act of Security have been infringed? I implore gentlemen to reflect on the manner in which they and their fathers have acted towards the Scotch Presbyterians. First you bind yourselves by the most solemn obligations to maintain unaltered their Church as it was constituted in 1707. Five years later you alter the constitution of their Church in a point regarded by them as essential. In consequence of your breach of faith secession after secession takes place, till at length the Church of the State ceases to be the Church of the people. Then you begin to be squeamish. Then those articles of the Treaty of Union which, when they really were obligatory, you outrageously violated, now when they are no longer obligatory, now when it is no longer in your power to observe them according to the spirit, are represented as inviolable. You first, by breaking your word, turn hundreds of thousands of Churchmen into Dissenters; and then you punish them for being Dissenters, because, forsooth, you never break your word. If your consciences really are so tender, why do you not repeal the Act of 1712? Why do you not put the Church of Scotland back into the same situation in which she was in 1707? We have had occasion more than once in the course of this session to admire the casuistical skill of Her Majesty's Ministers. But I must say that even their scruple about slave grown sugar, though

that scruple is the laughing-stock of all Europe and all America, is respectable when compared with their scruple about the Treaty of Union. Is there the slightest doubt that every compact ought to be construed according to the sense in which it was understood by those who made it? And is there the slightest doubt as to the sense in which the compact between England and Scotland was understood by those who made it? Suppose that we could call up from their graves the Presbyterian divines who then sate in the General Assembly. Suppose that we could call up Carstairs; that we could call up Boston, the author of the Fourfold State; that we could relate to them the history of the ecclesiastical revolutions which have, since their time, taken place in Scotland; and that we could then ask them, "Is the Established Church, or is the Free Church, identical with the Church which existed at the time of the Union?" Is it not quite certain what their answer would be? They would say, "Our Church, the Church which you promised to maintain unalterable, was not the Church which you protect, but the Church which you oppress. Our Church was the Church of Chalmers and Brewster, not the Church of Brice and Muir."

It is true, Sir, that the Presbyterian dissenters are not the only dissenters whom this bill will relieve. By the law, as it now stands, all persons who refuse to declare their approbation of the synodical polity, that is to say, all persons who refuse to declare that they consider episcopal government and episcopal ordination as, at least, matters altogether indifferent, are incapable of holding academical office in Scotland. Now, Sir, will any gentleman who loves the Church of England vote for maintaining this law? If, indeed, he were bound by public faith to maintain this law, I admit that he would have no choice. But I

have proved, unless I greatly deceive myself, that he is not bound by public faith to maintain this law. Can he then conscientiously support the Ministers to-night? If he votes with them, he votes for persecuting what he himself believes to be the truth. He holds out to the members of his own Church lures to tempt them to renounce that Church, and to join themselves to a Church which he considers as less pure. We may differ as to the propriety of imposing penalties and disabilities on heretics. But surely we shall agree in thinking that we ought not to punish men for orthodoxy.

I know, Sir, that there are many gentlemen who dislike innovation merely as innovation, and would be glad always to keep things as they are now. Even to this class of persons I will venture to appeal. I assure them that we are not the innovators. I assure them that our object is to keep things as they are and as they have long been. In form, I own, we are proposing a change; but in truth we are resisting a change. The question really is, not whether we shall remove old tests, but whether we shall impose new ones. The law which we seek to repeal has long been obsolete. So completely have the tests been disused that, only the other day, the right honourable Baronet, the Secretary for the Home Department, when speaking in favour of the Irish Colleges Bill, told us that the Government was not making a rash experiment. "Our plan," he said, "has already been tried at Edinburgh and has succeeded. At Edinburgh the tests have been disused near a hundred years." As to Glasgow the gentlemen opposite can give us full information from their own experience. For there are at least three members of the Cabinet who have been Lords Rectors; the First Lord of the Treasury, and the Secretaries for the Home Department and the Colonial Department. They never

took the test. They probably would not have taken it; for they are all Episcopalians. In fact they belong to the very class which the test was especially meant to exclude. The test was not meant to exclude Presbyterian dissenters; for the Presbyterian Church was not yet rent by any serious schism. Nor was the test meant to exclude the Roman Catholics; for against the Roman Catholics there was already abundant security. The Protestant Episcopalian was the enemy against whom it was, in 1707, thought peculiarly necessary to take precautions. That those precautions have long been disused the three members of the Cabinet whom I mentioned can certify.

On a sudden the law, which had long slept a deep sleep, has been awakened, stirred up, and put into vigorous action. These obsolete tests are now, it seems, to be exacted with severity. And why? Simply because an event has taken place which makes them ten times as unjust and oppressive as they would have been formerly. They were not required while the Established Church was the Church of the majority. They are to be required solely because a secession has taken place which has made the Established Church the Church of the minority. While they could have done little mischief they were suffered to lie neglected. They are now to be used, because a time has come at which they cannot be used without fatal consequences.

It is impossible for me to speak without indignation of those who have taken the lead in the work of persecution. Yet I must give them credit for courage. They have selected as their object of attack no less a man than Sir David Brewster, Principal of the University of Saint Andrews. I hold in my hand the libel, as it is technically called, in which a Presbytery of the Established Church demands that Sir David, for the crime of adhering to that ecclesiastical polity

which was guaranteed to his country by the Act of Union, shall be "removed from his office, and visited with such other censure or punishment as the laws of the Church enjoin, for the glory of God, the safety of the Church, and the prosperity of the University, and to deter others holding the same important office from committing the like offence in all time coming, but that others may hear and fear the danger and detriment of following divisive courses." Yes; for the glory of God, the safety of the Church, and the prosperity of the University. What right, Sir, have the authors of such an instrument as this to raise their voices against the insolence and intolerance of the Vatican? The glory of God! As to that, I will only say that this is not the first occasion on which the glory of God has been made a pretext for the injustice of man. The safety of the Church! Sir, if, which God forbid, that Church is really possessed by the evil spirit which actuates this Presbytery; if that Church, having recently lost hundreds of able ministers and hundreds of thousands of devout hearers, shall, instead of endeavouring, by meekness, and by redoubled diligence, to regain those whom she has estranged, give them new provocation; if she shall sharpen against them an old law the edge of which has long rusted off, and which, when it was first made, was made not for her defence, but for theirs; then I pronounce the days of that Church numbered. As to the prosperity of the University, is there a corner of Europe where men of science will not laugh when they hear that the prosperity of the University of Saint Andrews is to be promoted by expelling Sir David Brewster on account of a theological squabble? The Professors of Edinburgh know better than this Presbytery how the prosperity of a seat of learning is to be promoted. There the Academic Senate is almost unanimous in favour of

the bill. And indeed it is quite certain that, unless this bill, or some similar bill, be passed, a new college will soon be founded and endowed with that munificence of which the history of the Free Church furnishes so many examples. From the day on which such an university arises, the old universities must decline. Now, they are practically national, and not sectarian, institutions. And yet, even now, the emoluments of a professorship are so much smaller than those which ability and industry can obtain in other ways, that it is difficult to find eminent men to fill the chairs. And if there be this difficulty now, when students of all religious persuasions attend the lectures, what is likely to happen when all the members of the Free Church go elsewhere for instruction? If there be this difficulty when you have all the world to choose professors from, what is likely to happen when your choice is narrowed to less than one half of Scotland? As the professorships become poorer, the professors will become less competent. As the professors become less competent, the classes will become thinner. As the classes become thinner, the professorships will again become poorer. The decline will become rapid and headlong. In a short time the lectures will be delivered to empty rooms: the grass will grow in the courts; and men not fit to be village dominies will occupy the chairs of Adam Smith and Dugald Stewart, of Reid and Black, of Playfair and Jamieson.

How do Her Majesty's Ministers like such a prospect as this? Already they have, whether by their fault or their misfortune I will not now inquire, secured for themselves an unenviable place in the history of Scotland. Their names are already inseparably associated with the disruption of her Church. Are those names to be as inseparably associated with the ruin of her Universities?

If the Government were consistent in error, some respect might be mingled with our disapprobation. But a Government which is guided by no principle; a Government which, on the gravest questions, does not know its own mind twenty-four hours together; a Government which is against tests at Cork, and for tests at Glasgow, against tests at Belfast, and for tests at Edinburgh, against tests on the Monday, for them on the Wednesday, against them again on the Thursday,—how can such a Government command esteem or confidence? How can the Ministers wonder that their uncertain and capricious liberality fails to obtain the applause of the Liberal party? What right have they to complain if they lose the confidence of half the nation without gaining the confidence of the other half?

But I do not speak to the Government. I speak to the House. I appeal to those who, on Monday last, voted with the Ministers against the test proposed by the honourable Baronet the Member for North Devon. I know what is due to party ties. But there is a mire so black and so deep that no leader has a right to drag his followers through it. It is only forty-eight hours since honourable gentlemen were brought down to the House to vote against requiring the professors in the Irish Colleges to make a declaration of belief in the Gospel: and now the same gentlemen are expected to come down and to vote that no man shall be a professor in a Scottish College who does not declare himself a Calvinist and a Presbyterian. Flagrant as is the injustice with which the Ministers have on this occasion treated Scotland, the injustice with which they have treated their own supporters is more flagrant still. I call on all who voted with the Government on Monday to consider whether they can consistently and honourably vote with the Government to-night: I call on all members

of the Church of England to ponder well before they make it penal to be a member of the Church of England; and, lastly, I call on every man of every sect and party who loves science and letters, who is solicitous for the public tranquillity, who respects the public faith, to stand by us in this our hard struggle to avert the ruin which threatens the Universities of Scotland. I move that this bill be now read a second time.

A SPEECH

DELIVERED AT

EDINBURGH ON THE 2ND OF DECEMBER, 1845.

The following Speech was delivered at a public meeting held at Edinburgh on the second of December, 1845, for the purpose of petitioning Her Majesty to open the ports of the United Kingdom for the free admission of corn and other food.

MY LORD PROVOST AND GENTLEMEN,

YOU will, I hope, believe that I am deeply sensible of the kindness with which you have received me. I only beg that you will continue to extend your indulgence to me, if it should happen that my voice should fail me in the attempt to address you. I have thought it my duty to obey your summons, though I am hardly equal to the exertion of public speaking, and though I am so situated that I can pass only a few hours among you. But it seemed to me that this was not an ordinary meeting or an ordinary crisis. It seemed to me that a great era had arrived, and that, at such a conjuncture, you were entitled to know the opinions and intentions of one who has the honour of being your representative.

With respect to the past, gentlemen, I have perhaps a little to explain, but certainly nothing to repent or to retract. My opinions, from the day on

which I entered public life, have never varied. I have always considered the principle of protection to agriculture as a vicious principle. I have always thought that this vicious principle took, in the Act of 1815, in the Act of 1828, and in the Act of 1842, a singularly vicious form. This I declared twelve years ago, when I stood for Leeds: this I declared in May, 1839, when I first presented myself before you; and when, a few months later, Lord Melbourne invited me to become a member of his Government, I distinctly told him that, in office or out of office, I must vote for the total repeal of the corn laws.

But in the year 1841 a very peculiar crisis arrived. There was reason to hope that it might be possible to effect a compromise, which would not indeed wholly remove the evils inseparable from a system of protection, but which would greatly mitigate them. There were some circumstances in the financial situation of the country which led those who were then the advisers of the Crown to hope that they might be able to get rid of the sliding scale, and to substitute for it a moderate fixed duty. We proposed a duty of eight shillings a quarter on wheat. The Parliament refused even to consider our plan. Her Majesty appealed to the people. I presented myself before you; and you will bear me witness that I disguised nothing. I said, "I am for a perfectly free trade in corn: but I think that, situated as we are, we should do well to consent to a compromise. If you return me to Parliament, I shall vote for the eight shilling duty. It is for you to determine whether, on those terms, you will return me or not." You agreed with me. You sent me back to the House of Commons on the distinct understanding that I was to vote for the plan proposed by the Government of which I was a member. As soon as the new Parliament met, a change of administration

took place. But it seemed to me that it was my duty to support, when out of place, that proposition to which I had been a party when I was in place. I therefore did not think myself justified in voting for a perfectly free trade, till Parliament had decided against our fixed duty, and in favour of Sir Robert Peel's new sliding scale. As soon as that decision had been pronounced, I conceived that I was no longer bound by the terms of the compromise which I had, with many misgivings, consented to offer to the agriculturists, and which the agriculturists had refused to accept. I have ever since voted in favour of every motion which has been made for the total abolition of the duties on corn.

There has been, it is true, some difference of opinion between me and some of you. We belonged to the same camp: but we did not quite agree as to the mode of carrying on the war. I saw the immense strength of the interests which were arrayed against us. I saw that the corn monopoly would last for ever if those who defended it were united, while those who assailed it were divided. I saw that many men of distinguished abilities and patriotism, such men as Lord John Russell, Lord Howick, Lord Morpeth, were unwilling to relinquish all hope that the question might be settled by a compromise such as had been proposed in 1841. It seemed to me that the help of such men was indispensable to us, and that, if we drove from us such valuable allies, we should be unable to contend against the common enemy. Some of you thought that I was timorous, and others that I was misled by party spirit or by personal friendship. I still think that I judged rightly. But I will not now argue the question. It has been set at rest for ever, and in the best possible way. It is not necessary for us to consider what relations we ought to maintain with the party which is for a

moderate fixed duty. That party has disappeared. Time, and reflection, and discussion, have produced their natural effect on minds eminently intelligent and candid. No intermediate shades of opinion are now left. There is no twilight. The light has been divided from the darkness. Two parties are ranged in battle array against each other. There is the standard of monopoly. Here is the standard of free trade; and by the standard of free trade I pledge myself to stand firmly.

Gentlemen, a resolution has been put into my hands which I shall move with the greatest pleasure. That resolution sets forth in emphatic language a truth of the highest importance, namely, that the present corn laws press with especial severity on the poor. There was a time, gentlemen, when politicians were not ashamed to defend the corn laws merely as contrivances for putting the money of the many into the pockets of the few. We must,—so these men reasoned,—have a powerful and opulent class of grandees: that we may have such grandees, the rent of land must be kept up: and that the rent of land may be kept up, the price of bread must be kept up. There may still be people who think thus: but they wisely keep their thoughts to themselves. Nobody now ventures to say in public that ten thousand families ought to be put on short allowance of food in order that one man may have a fine stud and a fine picture gallery. Our monopolists have changed their ground. They have abandoned their old argument for a new argument much less invidious, but, I think, rather more absurd. They have turned philanthropists. Their hearts bleed for the misery of the poor labouring man. They constantly tell us that the cry against the corn laws has been raised by capitalists; that the capitalist wishes to enrich himself at the expense both of the landed gentry and of the working

people; that every reduction of the price of food must be followed by a reduction of the wages of labour; and that, if bread should cost only half what it now costs, the peasant and the artisan would be sunk in wretchedness and degradation, and the only gainers would be the millowners and the money-changers. It is not only by landowners, it is not only by Tories, that this nonsense has been talked. We have heard it from men of a very different class, from demagogues who wish to keep up the corn laws, merely in order that the corn laws may make the people miserable, and that misery may make the people turbulent. You know how assiduously those enemies of all order and all property have laboured to deceive the working man into a belief that cheap bread would be a curse to him. Nor have they always laboured in vain. You remember that once, even in this great and enlightened city, a public meeting called to consider the corn laws was disturbed by a deluded populace. Now, for my own part, whenever I hear bigots who are opposed to all reform, and anarchists who are bent on universal destruction, join in the same cry, I feel certain that it is an absurd and mischievous cry; and surely never was there a cry so absurd and mischievous as this cry against cheap loaves. It seems strange that Conservatives, people who profess to hold new theories in abhorrence, people who are always talking about the wisdom of our ancestors, should insist on our receiving as an undoubted truth a strange paradox never heard of from the creation of the world till the nineteenth century. Begin with the most ancient book extant, the Book of Genesis, and come down to the parliamentary debates of 1815; and I will venture to say that you will find that, on this point, the party which affects profound reverence for antiquity and prescription has against it the unanimous voice of

thirty-three centuries. If there be any thing in which all peoples, nations, and languages, Jews, Greeks, Romans, Italians, Frenchmen, Englishmen, have agreed, it has been this, that the dearness of food is a great evil to the poor. Surely, the arguments which are to counterbalance such a mass of authority ought to be weighty. What then are those arguments? I know of only one. If any gentleman is acquainted with any other, I wish that he would communicate it to us; and I will engage that he shall have a fair and full hearing. The only argument that I know of is this, that there are some countries in the world where food is cheaper than in England, and where the people are more miserable than in England. Bengal has been mentioned. But Poland is the favourite case. Whenever we ask why there should not be a free trade in corn between the Vistula and the Thames, the answer is, "Do you wish our labourers to be reduced to the condition of the peasants of the Vistula?" Was such reasoning ever heard before? See how readily it may be turned against those who use it. Corn is cheaper at Cincinnati than here; but the wages of the labourer are much higher at Cincinnati than here: therefore, the lower the price of food, the higher the wages will be. This reasoning is just as good as the reasoning of our adversaries: that is to say, it is good for nothing. It is not one single cause that makes nations either prosperous or miserable. No friend of free trade is such an idiot as to say that free trade is the only valuable thing in the world; that religion, government, police, education, the administration of justice, public expenditure, foreign relations, have nothing whatever to do with the well-being of nations; that people sunk in superstition, slavery, barbarism, must be happy if they have only cheap food. These gentlemen take the most unfortunate country in the world, a country which, while

it had an independent government, had the very worst of independent governments; the sovereign a mere phantom; the nobles defying him and quarrelling with each other; the great body of the population in a state of servitude; no middle class; no manufactures; scarcely any trade, and that in the hands of Jew pedlars. Such was Poland while it was a separate kingdom. But foreign invaders came down upon it. It was conquered: it was reconquered: it was partitioned: it was repartitioned: it is now under a government of which I will not trust myself to speak. This is the country to which these gentlemen go to study the effect of low prices. When they wish to ascertain the effect of high prices, they take our own country; a country which has been during many generations the best governed in Europe; a country where personal slavery has been unknown during ages; a country which enjoys the blessings of a pure religion, of freedom, of order; a country long secured by the sea against invasion; a country in which the oldest man living has never seen a foreign flag except as a trophy. Between these two countries our political philosophers institute a comparison. They find the Briton better off than the Pole; and they immediately come to the conclusion that the Briton is so well off because his bread is dear, and the Pole so ill off because his bread is cheap. Why, is there a single good which in this way I could not prove to be an evil, or a single evil which I could not prove to be a good? Take lameness. I will prove that it is the best thing in the world to be lame: for I can show you men who are lame, and yet much happier than many men who have the full use of their legs. I will prove health to be a calamity. For I can easily find you people in excellent health whose fortunes have been wrecked, whose character has been blasted, and who are more wretched than many invalids. But is

that the way in which any man of common sense reasons? No; the question is: Would not the lame man be happier if you restored to him the use of his limbs? Would not the healthy man be more wretched if he had gout and rheumatism in addition to all his other calamities? Would not the Englishman be better off if food were as cheap here as in Poland? Would not the Pole be more miserable if food were as dear in Poland as here? More miserable indeed he would not long be; for he would be dead in a month.

It is evident that the true way of determining the question which we are considering, is to compare the state of a society when food is cheap with the state of that same society when food is dear; and this is a comparison which we can very easily make. We have only to recall to our memory what we have ourselves seen within the last ten years. Take the year 1835. Food was cheap then; and the capitalist prospered greatly. But was the labouring man miserable? On the contrary, it is notorious that work was plentiful, that wages were high, that the common people were thriving and contented. Then came a change like that in Pharaoh's dream. The thin ears had blighted the full ears; the lean kine had devoured the fat kine; the days of plenty were over; and the days of dearth had arrived. In 1841 the capitalist was doubtless distressed. But will anybody tell me that the capitalist was the only sufferer, or the chief sufferer? Have we forgotten what was the condition of the working people in that unhappy year? So visible was the misery of the manufacturing towns that a man of sensibility could hardly bear to pass through them. Everywhere he found filth and nakedness, and plaintive voices, and wasted forms, and haggard faces. Politicians who had never been thought alarmists began to tremble for the very foundations of society. First the mills

were put on short time. Then they ceased to work at all. Then went to pledge the scanty property of the artisan; first his little luxuries, then his comforts, then his necessaries. The hovels were stripped till they were as bare as the wigwam of a Dogribbed Indian. Alone, amidst the general misery, the shop with the three golden balls prospered, and was crammed from cellar to garret with the clocks and the tables, and the kettles, and the blankets, and the bibles of the poor. I remember well the effect which was produced in London by the unwonted sight of the huge pieces of cannon which were going northward to overawe the starving population of Lancashire. Those evil days passed away. Since that time we have again had cheap bread. The capitalist has been a gainer. It was fit that he should be a gainer. But has he been the only gainer? Will those who are always telling us that the Polish labourer is worse off than the English labourer venture to tell us that the English labourer was worse off in 1844 than in 1841? Have we not everywhere seen the goods of the poor coming back from the magazine of the pawnbroker? Have we not seen in the house of the working man, in his clothing, in his very looks as he passed us in the streets, that he was a happier being? As to his pleasures, and especially as to the most innocent, the most salutary, of his pleasures, ask your own most intelligent and useful fellow citizen Mr. Robert Chambers what sale popular books had in the year 1841, and what sale they had last year. I am assured that, in one week of 1845, the sums paid in wages within twenty miles of Manchester exceeded by a million and a half the sums paid in the corresponding week of 1841.

Gentlemen, both the capitalist and the labourer have been gainers, as they ought to have been gainers, by the diminution in the price of bread. But there

is a third party, which ought not to have gained by that diminution, and yet has gained very greatly by it; and that party is Her Majesty's present Government. It is for the interest of rulers that those whom they rule should be prosperous. But the prosperity which we have lately enjoyed was a prosperity for which we were not indebted to our rulers. It came in spite of them. It was produced by the cheapness of that which they had laboured to render dear. Under pretence of making us independent of foreign supply, they have established a system which makes us dependent in the worst possible way. As my valued friend, the Lord Provost,[1] has justly said, there is a mutual dependence among nations of which we cannot get rid. That Providence has assigned different productions to different climates is a truth with which everybody is familiar. But this is not all. Even in the same climate different productions belong to different stages of civilisation. As one latitude is favourable to the vine and another to the sugar cane, so there is, in the same latitude, a state of society in which it is desirable that the industry of men should be almost entirely directed towards the cultivation of the earth, and another state of society in which it is desirable that a large part of the population should be employed in manufactures. No dependence can be conceived more natural, more salutary, more free from every thing like degradation than the mutual dependence which exists between a nation which has a boundless extent of fertile land, and a nation which has a boundless command of machinery; between a nation whose business is to turn deserts into cornfields, and a nation whose business is to increase tenfold by ingenious processes the value of the fleece and of the rude iron ore. Even if that dependence were less beneficial than it is, we

[1] Mr. Adam Black.

must submit to it; for it is inevitable. Make what laws we will, we must be dependent on other countries for a large part of our food. That point was decided when England ceased to be an exporting country. For, gentlemen, it is demonstrable that none but a country which ordinarily exports food can be independent of foreign supplies. If a manufacturer determines to produce ten thousand pair of stockings, he will produce the ten thousand, and neither more nor less. But an agriculturist cannot determine that he will produce ten thousand quarters of corn, and neither more nor less. That he may be sure of having ten thousand quarters in a bad year, he must sow such a quantity of land that he will have much more than ten thousand in a good year. It is evident that, if our island does not in ordinary years produce many more quarters than we want, it will in bad years produce fewer quarters than we want. And it is equally evident that our cultivators will not produce more quarters of corn than we want, unless they can export the surplus at a profit. Nobody ventures to tell us that Great Britain can be ordinarily an exporting country. It follows that we must be dependent; and the only question is, Which is the best mode of dependence? That question it is not difficult to answer. Go to Lancashire; see that multitude of cities, some of them equal in size to the capitals of large kingdoms. Look at the warehouses, the machinery, the canals, the railways, the docks. See the stir of that hive of human beings busily employed in making, packing, conveying stuffs which are to be worn in Canada and Caffraria, in Chili and Java. You naturally ask, How is this immense population, collected on an area which will not yield food for one tenth part of them, to be nourished? But change the scene. Go beyond the Ohio, and there you will see another species of industry, equally

extensive and equally flourishing. You will see the wilderness receding fast before the advancing tide of life and civilisation, vast harvests waving round the black stumps of what a few months ago was a pathless forest, and cottages, barns, mills, rising amidst the haunts of the wolf and the bear. Here is more than enough corn to feed the artisans of our thickly peopled island; and most gladly would the grower of that corn exchange it for a Sheffield knife, a Birmingham spoon, a warm coat of Leeds woollen cloth, a light dress of Manchester cotton. But this exchange our rulers prohibit. They say to our manufacturing population, "You would willingly weave clothes for the people of America, and they would gladly sow wheat for you; but we prohibit this intercourse. We condemn both your looms and their ploughs to inaction. We will compel you to pay a high price for a stinted meal. We will compel those who would gladly be your purveyors and your customers to be your rivals. We will compel them to turn manufacturers in self defence; and when, in close imitation of us, they impose high duties on British goods for the protection of their own produce, we will, in our speeches and despatches, express wonder and pity at their strange ignorance of political economy."

Such has been the policy of Her Majesty's Ministers; but it has not yet been fairly brought to the trial. Good harvests have prevented bad laws from producing their full effect. The Government has had a run of luck; and vulgar observers have mistaken luck for wisdom. But such runs of luck do not last for ever. Providence will not always send the rain and the sunshine just at such a time and in such a quantity as to save the reputation of short-sighted statesmen. There is too much reason to believe that evil days are approaching. On such a

subject it is a sacred duty to avoid exaggeration; and I shall do so. I observe that the writers,—wretched writers they are,—who defend the present Administration, assert that there is no probability of a considerable rise in the price of provisions, and that the Whigs and the Anti-Corn-Law League are busily engaged in circulating false reports for the vile purpose of raising a panic. Now, gentlemen, it shall not be in the power of anybody to throw any such imputation on me; for I shall describe our prospects in the words of the Ministers themselves. I hold in my hand a letter in which Sir Thomas Fremantle, Secretary for Ireland, asks for information touching the potato crop in that country. His words are these. "Her Majesty's Government is seeking to learn the opinion of judges and well informed persons in every part of Ireland regarding the probability of the supply being sufficient for the support of the people during the ensuing winter and spring, provided care be taken in preserving the stock, and economy used in its consumption." Here, you will observe, it is taken for granted that the supply is not sufficient for a year's consumption: it is taken for granted that, without care and economy, the supply will not last to the end of the spring; and a doubt is expressed whether, with care and economy, the supply will last even through the winter. In this letter the Ministers of the Crown tell us that famine is close at hand; and yet, when this letter was written, the duty on foreign corn was seventeen shillings a quarter. Is it necessary to say more about the merits of the sliding scale? We were assured that this wonderful piece of machinery would secure us against all danger of scarcity. But unhappily we find that there is a hitch; the sliding scale will not slide: the Ministers are crying "Famine," while the index which they themselves devised is still pointing to "Plenty."

And thus, Sir, I come back to the resolution which I hold in my hand. A dear year is before us. The price of meal is already, I believe, half as much again as it was a few months ago. Again, unhappily, we are able to bring to the test of facts the doctrine, that the dearness of food benefits the labourer and injures only the capitalist. The price of food is rising. Are wages rising? On the contrary, they are falling. In numerous districts the symptoms of distress are already perceptible. The manufacturers are already beginning to work short time. Warned by repeated experience, they know well what is coming, and expect that 1846 will be a second 1841.

If these things do not teach us wisdom, we are past all teaching. Twice in ten years we have seen the price of corn go up; and, as it went up, the wages of the labouring classes went down. Twice in the same period we have seen the price of corn go down; and, as it went down, the wages of the labouring classes went up. Surely such experiments as these would in any science be considered as decisive.

The prospect, gentlemen, is, doubtless, gloomy. Yet it has its bright part. I have already congratulated you on the important fact that Lord John Russell, and those who have hitherto acted on this subject in concert with him, have given up all thoughts of a fixed duty. I have to congratulate you on another fact not less important. I am assured that the working people of the manufacturing districts have at last come to understand this question. The sharp discipline which they have undergone has produced this good effect, that they will never again listen to any orator who shall have the effrontery to tell them that their wages rise and fall with the price of the loaf. Thus we shall go into the contest under such leading and with such a following as we never had before. The best part of the aristocracy will be

at our head. Millions of labouring men, who had been separated from us by the arts of impostors, will be in our rear. So led and so followed, we may, I think, look forward to victory, if not in this, yet in the next Parliament. But, whether our triumph be near or remote, I assure you that I shall not fail, as regards this question, to prove myself your true representative. I will now, my Lord, put into your hands this resolution, "That the present corn law presses with especial severity on the poorer classes."

A SPEECH

DELIVERED IN

THE HOUSE OF COMMONS ON THE 22ND OF MAY, 1846.

On the twenty-ninth of April, 1846, Mr. Fielden, Member for Oldham, moved the second reading of a Bill for limiting the labour of young persons in factories to ten hours a day. The debate was adjourned, and was repeatedly resumed at long intervals. At length on the twenty-second of May the Bill was rejected by 203 votes to 193. On that day the following Speech was made.

IT is impossible, Sir, that I can remain silent after the appeal which has been made to me in so pointed a manner by my honourable friend the Member for Sheffield.[1] And even if that appeal had not been made to me, I should have been very desirous to have an opportunity of explaining the grounds on which I shall vote for the second reading of this bill.

It is, I hope, unnecessary for me to assure my honourable friend that I utterly disapprove of those aspersions which have, both in this House and out of it, been thrown on the owners of factories. For that valuable class of men I have no feeling but respect and goodwill. I am convinced that with their interests the interests of the whole community, and especially of the labouring classes, are inseparably

[1] Mr. Ward.

bound up. I can also with perfect sincerity declare that the vote which I shall give to-night will not be a factious vote. In no circumstances indeed should I think that the laws of political hostility warranted me in treating this question as a party question. But at the present moment I would much rather strengthen than weaken the hands of Her Majesty's Ministers. It is by no means pleasant to me to be under the necessity of opposing them. I assure them, I assure my friends on this side of the House with whom I am so unfortunate as to differ, and especially my honourable friend the Member for Sheffield, who spoke, I must say, in rather too plaintive a tone, that I have no desire to obtain credit for humanity at their expense. I fully believe that their feeling towards the labouring people is quite as kind as mine. There is no difference between us as to ends: there is an honest difference of opinion as to means: and we surely ought to be able to discuss the points on which we differ without one angry emotion or one acrimonious word.

The details of the bill, Sir, will be more conveniently and more regularly discussed when we consider it in Committee. Our business at present is with the principle; and the principle, we are told by many gentlemen of great authority, is unsound. In their opinion, neither this bill, nor any other bill regulating the hours of labour, can be defended. This, they say, is one of those matters about which we ought not to legislate at all: one of those matters which settle themselves far better than any government can settle them. Now it is most important that this point should be fully cleared up. We certainly ought not to usurp functions which do not properly belong to us: but, on the other hand, we ought not to abdicate functions which do properly belong to us. I hardly know which is the greater pest to society, a

paternal government, that is to say a prying, meddlesome government, which intrudes itself into every part of human life, and which thinks that it can do everything for everybody better than anybody can do anything for himself; or a careless, lounging government, which suffers grievances, such as it could at once remove, to grow and multiply, and which to all complaint and remonstrance has only one answer: "We must let things alone: we must let things take their course: we must let things find their level." There is no more important problem in politics than to ascertain the just mean between these two most pernicious extremes, to draw correctly the line which divides those cases in which it is the duty of the State to interfere from those cases in which it is the duty of the State to abstain from interference. In old times the besetting sin of rulers was undoubtedly an inordinate disposition to meddle. The lawgiver was always telling people how to keep their shops, how to till their fields, how to educate their children, how many dishes to have on their tables, how much a yard to give for the cloth which made their coats. He was always trying to remedy some evil which did not properly fall within his province; and the consequence was that he increased the evils which he attempted to remedy. He was so much shocked by the distress inseparable from scarcity that he made statutes against forestalling and regrating, and so turned the scarcity into a famine. He was so much shocked by the cunning and hardheartedness of moneylenders that he made laws against usury; and the consequence was that the borrower, who, if he had been left unprotected, would have got money at ten per cent., could hardly, when protected, get it at fifteen per cent. Some eminent political philosophers of the last century exposed with great ability the folly of such legislation, and, by doing so, rendered a

mean!

great service to mankind. There has been a reaction, a reaction which has doubtless produced much good, but which, like most reactions, has not been without evils and dangers. Our statesmen cannot now be accused of being busybodies. But I am afraid that there is, even in some of the ablest and most upright among them, a tendency to the opposite fault. I will give an instance of what I mean. Fifteen years ago it became evident that railroads would soon, in every part of the kingdom, supersede to a great extent the old highways. The tracing of the new routes which were to join all the chief cities, ports, and naval arsenals of the island was a matter of the highest national importance. But, unfortunately, those who should have acted for the nation refused to interfere. Consequently, numerous questions which were really public, questions which concerned the public convenience, the public prosperity, the public security, were treated as private questions. That the whole society was interested in having a good system of internal communication seemed to be forgotten. The speculator who wanted a large dividend on his shares, the landowner who wanted a large price for his acres, obtained a full hearing. But nobody applied to be heard on behalf of the community. The effects of that great error we feel, and we shall not soon cease to feel. Unless I am greatly mistaken, we are in danger of committing to-night an error of the same kind. The honourable Member for Montrose[1] and my honourable friend the Member for Sheffield think that the question before us is merely a question between the old and the new theories of commerce. They cannot understand how any friend of free trade can wish the Legislature to interfere between the capitalist and the labourer. They say, "You do not make a law to settle the price of gloves, or the texture of

[1] Mr. Hume.

gloves, or the length of credit which the glover shall give. You leave it to him to determine whether he will charge high or low prices, whether he will use strong or flimsy materials, whether he will trust or insist on ready money. You acknowledge that these are matters which he ought to be left to settle with his customers, and that we ought not to interfere. It is possible that he may manage his shop ill. But it is certain that we shall manage it ill. On the same grounds on which you leave the seller of gloves and the buyer of gloves to make their own contract, you ought to leave the seller of labour and the buyer of labour to make their own contract."

I have a great respect, Sir, for those who reason thus: but I cannot see this matter in the light in which it appears to them; and, though I may distrust my own judgment, I must be guided by it. I am, I believe, as strongly attached as any member of this House to the principle of free trade, rightly understood. Trade, considered merely as trade, considered merely with reference to the pecuniary interest of the contracting parties, can hardly be too free. But there is a great deal of trade which cannot be considered merely as trade, and which affects higher than pecuniary interests. And to say that Government never ought to regulate such trade is a monstrous proposition, a proposition at which Adam Smith would have stood aghast. We impose some restrictions on trade for purposes of police. Thus, we do not suffer everybody who has a cab and a horse to ply for passengers in the streets of London. We do not leave the fare to be determined by the supply and the demand. We do not permit a driver to extort a guinea for going half a mile on a rainy day when there is no other vehicle on the stand. We impose some restrictions on trade for the sake of revenue. Thus, we forbid a farmer to cultivate tobacco on his

own ground. We impose some restrictions on trade for the sake of national defence. Thus, we compel a man who would rather be ploughing or weaving to go into the militia; and we fix the amount of pay which he shall receive without asking his consent. Nor is there in all this any thing inconsistent with the soundest political economy. For the science of political economy teaches us only that we ought not on commercial grounds to interfere with the liberty of commerce; and we, in the cases which I have put, interfere with the liberty of commerce on higher than commercial grounds.

And now, Sir, to come closer to the case with which we have to deal, I say, first, that where the health of the community is concerned, it may be the duty of the State to interfere with the contracts of individuals; and to this proposition I am quite sure that Her Majesty's Government will cordially assent. I have just read a very interesting report signed by two members of that Government, the Duke of Buccleuch, and the noble earl who was lately Chief Commissioner of the Woods and Forests, and who is now Secretary for Ireland;[1] and, since that report was laid before the House, the noble earl himself has, with the sanction of the Cabinet, brought in a bill for the protection of the public health. By this bill it is provided that no man shall be permitted to build a house on his own land in any great town without giving notice to certain Commissioners. No man is to sink a cellar without the consent of these Commissioners. The house must not be of less than a prescribed width. No new house must be built without a drain. If an old house has no drain, the Commissioners may order the owner to make a drain. If he refuses, they make a drain for him, and send him in the bill. They may order him to whitewash his

[1] The Earl of Lincoln.

house. If he refuses, they may send people with pails and brushes to whitewash it for him, at his charge. Now, suppose that some proprietor of houses at Leeds or Manchester were to expostulate with the Government in the language in which the Government has expostulated with the supporters of this bill for the regulation of factories. Suppose that he were to say to the noble earl, "Your lordship professes to be a friend to free trade. Your lordship's doctrine is that everybody ought to be at liberty to buy cheap and to sell dear. Why then may not I run up a house as cheap as I can, and let my rooms as dear as I can? Your lordship does not like houses without drains. Do not take one of mine then. You think my bedrooms filthy. Nobody forces you to sleep in them. Use your own liberty: but do not restrain that of your neighbours. I can find many a family willing to pay a shilling a week for leave to live in what you call a hovel. And why am not I to take the shilling which they are willing to give me? And why are not they to have such shelter as, for that shilling, I can afford them? Why did you send a man without my consent to clean my house, and then force me to pay for what I never ordered? My tenants thought the house clean enough for them; or they would not have been my tenants: and, if they and I were satisfied, why did you, in direct defiance of all the principles of free trade, interfere between us?" This reasoning, Sir, is exactly of a piece with the reasoning of the honourable Member for Montrose, and of my honourable friend the Member for Sheffield. If the noble earl will allow me to make a defence for him, I believe that he would answer the objection thus: "I hold," he would say, "the sound doctrine of free trade. But your doctrine of free trade is an exaggeration, a caricature of the sound doctrine; and by exhibiting such a caricature you bring discredit on the sound

doctrine. We should have nothing to do with the contracts between you and your tenants, if those contracts affected only pecuniary interests. But higher than pecuniary interests are at stake. It concerns the commonwealth that the great body of the people should not live in a way which makes life wretched and short, which enfeebles the body and pollutes the mind. If, by living in houses which resemble hog-styes, great numbers of our countrymen have contracted the tastes of hogs, if they have become so familiar with filth and stench and contagion, that they burrow without reluctance in holes which would turn the stomach of any man of cleanly habits, that is only an additional proof that we have too long neglected our duties, and an additional reason for our now per forming them."

Secondly, I say that where the public morality is concerned it may be the duty of the State to interfere with the contracts of individuals. Take the traffic in licentious books and pictures. Will anybody deny that the State may, with propriety, interdict that traffic? Or take the case of lotteries. I have, we will suppose, an estate for which I wish to get twenty thousand pounds. I announce my intention to issue a thousand tickets at twenty pounds each. The holder of the number which is first drawn is to have the estate. But the magistrate interferes; the contract between me and the purchasers of my tickets is annulled; and I am forced to pay a heavy penalty for having made such a contract. I appeal to the principle of free trade, as expounded by the honourable gentlemen the Members for Montrose and Sheffield. I say to you, the legislators who have restricted my liberty, "What business have you to interfere between a buyer and a seller? If you think the speculation a bad one, do not take tickets. But do not interdict other people from judging for them-

selves." Surely you would answer, "You would be right if this were a mere question of trade: but it is a question of morality. We prohibit you from disposing of your property in this particular mode, because it is a mode which tends to encourage a most pernicious habit of mind, a habit of mind incompatible with all the qualities on which the wellbeing of individuals and of nations depends."

It must then, I think, be admitted that where health is concerned, and where morality is concerned, the State is justified in interfering with the contracts of individuals. And, if this be admitted, it follows that the case with which we now have to do is a case for interference.

Will it be denied that the health of a large part of the rising generation may be seriously affected by the contracts which this bill is intended to regulate? Can any man who has read the evidence which is before us, can any man who has ever observed young people, can any man who remembers his own sensations when he was young, doubt that twelve hours a day of labour in a factory is too much for a lad of thirteen?

Or will it be denied that this is a question in which public morality is concerned? Can any one doubt,—none, I am sure, of my friends around me doubts,—that education is a matter of the highest importance to the virtue and happiness of a people? Now we know that there can be no education without leisure. It is evident that, after deducting from the day twelve hours for labour in a factory, and the additional hours necessary for exercise, refreshment, and repose, there will not remain time enough for education.

I have now, I think, shown that this bill is not in principle objectionable; and yet I have not touched the strongest part of our case. I hold that, where

public health is concerned, and where public morality is concerned, the State may be justified in regulating even the contracts of adults. But we propose to regulate only the contracts of infants. Now was there ever a civilised society in which the contracts of infants were not under some regulation? Is there a single member of this House who will say that a wealthy minor of thirteen ought to be at perfect liberty to execute a conveyance of his estate, or to give a bond for fifty thousand pounds? If anybody were so absurd as to say, "What has the Legislature to do with the matter? Why cannot you leave trade free? Why do you pretend to understand the boy's interest better than he understands it?"—you would answer: "When he grows up, he may squander his fortune away if he likes: but at present the State is his guardian; and he shall not ruin himself till he is old enough to know what he is about." The minors whom we wish to protect have not indeed large property to throw away: but they are not the less our wards. Their only inheritance, the only fund to which they must look for their subsistence through life, is the sound mind in the sound body. And is it not our duty to prevent them from wasting that most precious wealth before they know its value?

But, it is said, this bill, though it directly limits only the labour of infants, will, by an indirect operation, limit also the labour of adults. Now, Sir, though I am not prepared to vote for a bill directly limiting the labour of adults, I will plainly say that I do not think that the limitation of the labour of adults would necessarily produce all those frightful consequences which we have heard predicted. You cheer me in very triumphant tones, as if I had uttered some monstrous paradox. Pray, does it not occur to any of you that the labour of adults is now limited in this country? Are you not aware that you are

living in a society in which the labour of adults is limited to six days in seven? It is you, not I, who maintain a paradox opposed to the opinions and the practices of all nations and ages. Did you ever hear of a single civilised State since the beginning of the world in which a certain portion of time was not set apart for the rest and recreation of adults by public authority? In general, this arrangement has been sanctioned by religion. The Egyptians, the Jews, the Greeks, the Romans, had their holidays: the Hindoo has his holidays: the Mussulman has his holidays: there are holidays in the Greek Church, holidays in the Church of Rome, holidays in the Church of England. Is it not amusing to hear a gentleman pronounce with confidence that any legislation which limits the labour of adults must produce consequences fatal to society, without once reflecting that in the society in which he lives, and in every other society that exists, or ever has existed, there has been such legislation without any evil consequence? It is true that a Puritan Government in England, and an Atheistical Government in France, abolished the old holidays as superstitious. But those governments felt it to be absolutely necessary to institute new holidays. Civil festivals were substituted for religious festivals. You will find among the ordinances of the Long Parliament a law providing that, in exchange for the days of rest and amusement which the people had been used to enjoy at Easter, Whitsuntide, and Christmas, the second Tuesday of every month should be given to the working man, and that any apprentice who was forced to work on the second Tuesday of any month might have his master up before a magistrate. The French Jacobins decreed that the Sunday should no longer be a day of rest; but they instituted another day of rest, the Decade. They swept away the holidays of the

Roman Catholic Church; but they instituted another set of holidays, the Sansculottides, one sacred to Genius, one to Industry, one to Opinion, and so on. I say, therefore, that the practice of limiting by law the time of the labour of adults, is so far from being, as some gentlemen seem to think, an unheard of and monstrous practice, that it is a practice as universal as cookery, as the wearing of clothes, as the use of domestic animals.

And has this practice been proved by experience to be pernicious? Let us take the instance with which we are most familiar. Let us inquire what has been the effect of those laws which, in our own country, limit the labour of adults to six days in every seven. It is quite unnecessary to discuss the question whether Christians be or be not bound by a divine command to observe the Sunday. For it is evident that, whether our weekly holiday be of divine or of human institution, the effect on the temporal interests of society will be exactly the same. Now, is there a single argument in the whole Speech of my honourable friend the Member for Sheffield which does not tell just as strongly against the laws which enjoin the observance of the Sunday as against the bill on our table? Surely, if his reasoning is good for hours, it must be equally good for days.

He says, "If this limitation be good for the working people, rely on it that they will find it out, and that they will themselves establish it without any law." Why not reason in the same way about the Sunday? Why not say, "If it be a good thing for the people of London to shut their shops one day in seven, they will find it out, and will shut their shops without a law"? Sir, the answer is obvious. I have no doubt that, if you were to poll the shopkeepers of London, you would find an immense majority, probably a hundred to one, in favour of closing shops on

the Sunday; and yet it is absolutely necessary to give to the wish of the majority the sanction of a law; for, if there were no such law, the minority, by opening their shops, would soon force the majority to do the same.

But, says my honourable friend, you cannot limit the labour of adults unless you fix wages. This proposition he lays down repeatedly, assures us that it is incontrovertible, and indeed seems to think it self-evident; for he has not taken the trouble to prove it. Sir, my answer shall be very short. We have, during many centuries, limited the labour of adults to six days in seven; and yet we have not fixed the rate of wages.

But, it is said, you cannot legislate for all trades; and therefore you had better not legislate for any. Look at the poor sempstress. She works far longer and harder than the factory child. She sometimes plies her needle fifteen, sixteen hours in the twenty-four. See how the housemaid works, up at six every morning, and toiling up stairs and down stairs till near midnight. You own that you cannot do any thing for the sempstress and the housemaid. Why then trouble yourself about the factory child? Take care that by protecting one class you do not aggravate the hardships endured by the classes which you cannot protect. Why, Sir, might not all this be said, word for word, against the laws which enjoin the observance of the Sunday? There are classes of people whom you cannot prevent from working on the Sunday. There are classes of people whom, if you could, you ought not to prevent from working on the Sunday. Take the sempstress of whom so much has been said. You cannot keep her from sewing and hemming all Sunday in her garret. But you do not think that a reason for suffering Covent Garden Market, and Leadenhall Market, and Smith-

field Market, and all the shops from Mile End to Hyde Park to be open all Sunday. Nay, these factories about which we are debating,—does anybody propose that they shall be allowed to work all Sunday? See then how inconsistent you are. You think it unjust to limit the labour of the factory child to ten hours a day, because you cannot limit the labour of the sempstress. And yet you see no injustice in limiting the labour of the factory child, aye, and of the factory man, to six days in the week, though you cannot limit the labour of the sempstress.

But, you say, by protecting one class we shall aggravate the sufferings of all the classes which we cannot protect. You say this; but you do not prove it; and all experience proves the contrary. We interfere on the Sunday to close the shops. We do not interfere with the labour of the housemaid. But are the housemaids of London more severely worked on the Sunday than on other days? The fact notoriously is the reverse. For your legislation keeps the public feeling in a right state, and thus protects indirectly those whom it cannot protect directly.

Will my honourable friend the Member for Sheffield maintain that the law which limits the number of working days has been injurious to the working population? I am certain that he will not. How then can he expect me to believe that a law which limits the number of working hours must necessarily be injurious to the working population? Yet he and those who agree with him seem to wonder at our dulness because we do not at once admit the truth of the doctrine which they propound on this subject. They reason thus. We cannot reduce the number of hours of labour in factories without reducing the amount of production. We cannot reduce the amount of production without reducing the remu-

neration of the labourer. Meanwhile, foreigners, who are at liberty to work till they drop down dead at their looms, will soon beat us out of all the markets of the world. Wages will go down fast. The condition of our working people will be far worse than it is; and our unwise interference will, like the unwise interference of our ancestors with the dealings of the corn factor and the moneylender, increase the distress of the very class which we wish to relieve.

Now, Sir, I fully admit that there might be such a limitation of the hours of labour as would produce the evil consequences with which we are threatened: and this, no doubt, is a very good reason for legislating with great caution, for feeling our way, for looking well to all the details of this bill. But it is certainly not true that every limitation of the hours of labour must produce these consequences. And I am, I must say, surprised when I hear men of eminent ability and knowledge lay down the proposition that a diminution of the time of labour must be followed by a diminution of the wages of labour, as a proposition universally true, as a proposition capable of being strictly demonstrated, as a proposition about which there can be no more doubt than about any theorem in Euclid. Sir, I deny the truth of the proposition; and for this plain reason. We have already, by law, greatly reduced the time of labour in factories. Thirty years ago, the late Sir Robert Peel told the House that it was a common practice to make children of eight years of age toil in mills fifteen hours a day. A law has since been made which prohibits persons under eighteen years of age from working in mills more than twelve hours a day. That law was opposed on exactly the same grounds on which the bill before us is opposed. Parliament was told then, as it is told now, that with the time of labour the quantity of production would

decrease, that with the quantity of production the wages would decrease, that our manufacturers would be unable to contend with foreign manufacturers, and that the condition of the labouring population instead of being made better by the interference of the Legislature would be made worse. Read over those debates; and you may imagine that you are reading the debate of this evening. Parliament disregarded these prophecies. The time of labour was limited. Have wages fallen? Has the cotton trade left Manchester for France or Germany? Has the condition of the working people become more miserable? Is it not universally acknowledged that the evils which were so confidently predicted have not come to pass? Let me be understood. I am not arguing that, because a law which reduced the hours of daily labour from fifteen to twelve did not reduce wages, a law reducing those hours from twelve to ten or eleven cannot possibly reduce wages. That would be very inconclusive reasoning. What I say is this, that, since a law which reduced the hours of daily labour from fifteen to twelve has not reduced wages, the proposition that every reduction of the hours of labour must necessarily reduce wages is a false proposition. There is evidently some flaw in that demonstration which my honourable friend thinks so complete; and what the flaw is we may perhaps discover if we look at the analogous case to which I have so often referred.

Sir, exactly three hundred years ago, great religious changes were taking place in England. Much was said and written, in that inquiring and innovating age, about the question whether Christians were under a religious obligation to rest from labour on one day in the week; and it is well known that the chief Reformers, both here and on the Continent, denied the existence of any such obligation. Suppose then

that, in 1546, Parliament had made a law that there should thenceforth be no distinction between the Sunday and any other day. Now, Sir, our opponents, if they are consistent with themselves, must hold that such a law would have immensely increased the wealth of the country and the remuneration of the working man. What an effect, if their principles be sound, must have been produced by the addition of one sixth to the time of labour! What an increase of production! What a rise of wages! How utterly unable must the foreign artisan, who still had his days of festivity and of repose, have found himself to maintain a competition with a people whose shops were open, whose markets were crowded, whose spades, and axes, and planes, and hods, and anvils, and looms were at work from morning till night, on three hundred and sixty-five days a year! The Sundays of three hundred years make up fifty years of our working days. We know what the industry of fifty years can do. We know what marvels the industry of the last fifty years has wrought. The arguments of my honourable friend irresistibly lead us to this conclusion, that if, during the last three centuries, the Sunday had not been observed as a day of rest, we should have been a far richer, a far more highly civilised people than we now are, and that the labouring class especially would have been far better off than at present. But does he, does any Member of the House, seriously believe that this would have been the case? For my own part, I have not the smallest doubt that, if we and our ancestors had, during the last three centuries, worked just as hard on the Sundays as on the week days, we should have been at this moment a poorer people and a less civilised people than we are; that there would have been less production than there has been, that the wages of the labourer would have been

lower than they are, and that some other nation would have been now making cotton stuffs and woollen stuffs and cutlery for the whole world.

Of course, Sir, I do not mean to say that a man will not produce more in a week by working seven days than by working six days. But I very much doubt whether, at the end of a year, he will generally have produced more by working seven days a week than by working six days a week; and I firmly believe that, at the end of twenty years, he will have produced much less by working seven days a week than by working six days a week. In the same manner I do not deny that a factory child will produce more, in a single day, by working twelve hours than by working ten hours, and by working fifteen hours than by working twelve hours. But I do deny that a great society in which children work fifteen, or even twelve hours a day, will, in the lifetime of a generation, produce as much as if those children had worked less. If we consider man merely in a commercial point of view, if we consider him merely as a machine for the production of worsted and calico, let us not forget what a piece of mechanism he is, how fearfully and wonderfully made. We do not treat a fine horse or a sagacious dog exactly as we treat a spinning jenny. Nor will any slaveholder, who has sense enough to know his own interest, treat his human chattels exactly as he treats his horses and his dogs. And would you treat the free labourer of England like a mere wheel or pulley? Rely on it that intense labour, beginning too early in life, continued too long every day, stunting the growth of the body, stunting the growth of the mind, leaving no time for healthful exercise, leaving no time for intellectual culture, must impair all those high qualities which have made our country great. Your overworked boys will become a feeble and ignoble race of

men, the parents of a more feeble and more ignoble progeny; nor will it be long before the deterioration of the labourer will injuriously affect those very interests to which his physical and moral energies have been sacrificed. On the other hand, a day of rest recurring in every week, two or three hours of leisure, exercise, innocent amusement or useful study, recurring every day, must improve the whole man, physically, morally, intellectually; and the improvement of the man will improve all that the man produces. Why is it, Sir, that the Hindoo cotton manufacturer, close to whose door the cotton grows, cannot, in the bazaar of his own town, maintain a competition with the English cotton manufacturer, who has to send thousands of miles for the raw material, and who has then to send the wrought material thousands of miles to market? You will say that it is owing to the excellence of our machinery. And to what is the excellence of our machinery owing? How many of the improvements which have been made in our machinery do we owe to the ingenuity and patient thought of working men? Adam Smith tells us in the first chapter of his great work, that you can hardly go to a factory without seeing some very pretty machine,—that is his expression,—devised by some labouring man. Hargreaves, the inventor of the spinning jenny, was a common artisan. Crompton, the inventor of the mule jenny, was a working man. How many hours of the labour of children would do so much for our manufactures as one of these improvements has done? And in what sort of society are such improvements most likely to be made? Surely in a society in which the faculties of the working people are developed by education. How long will you wait before any negro, working under the lash in Louisiana, will contrive a better machinery for squeezing the sugar

canes? My honourable friend seems to me, in all his reasonings about the commercial prosperity of nations, to overlook entirely the chief cause on which that prosperity depends. What is it, Sir, that makes the great difference between country and country? Not the exuberance of soil; not the mildness of climate; not mines, nor havens, nor rivers. These things are indeed valuable when put to their proper use by human intelligence: but human intelligence can do much without them; and they without human intelligence can do nothing. They exist in the highest degree in regions of which the inhabitants are few, and squalid, and barbarous, and naked, and starving; while on sterile rocks, amidst unwholesome marshes, and under inclement skies may be found immense populations, well fed, well lodged, well clad, well governed. Nature meant Egypt and Sicily to be the gardens of the world. They once were so. Is it any thing in the earth, or in the air that makes Scotland more prosperous than Egypt, that makes Holland more prosperous than Sicily? No; it was the Scotchman that made Scotland: it was the Dutchman that made Holland. Look at North America. Two centuries ago the sites on which now arise mills, and hotels, and banks, and colleges, and churches, and the Senate Houses of flourishing commonwealths, were deserts abandoned to the panther and the bear. What has made the change? Was it the rich mould, or the redundant rivers? No: the prairies were as fertile, the Ohio and the Hudson were as broad and as full then as now. Was the improvement the effect of some great transfer of capital from the old world to the new? No: the emigrants generally carried out with them no more than a pittance; but they carried out the English heart, and head, and arm; and the English heart and head and arm turned the wilderness into cornfield and orchard, and

the huge trees of the primeval forest into cities and fleets. Man, man is the great instrument that produces wealth. The natural difference between Campania and Spitzbergen is trifling when compared with the difference between a country inhabited by men full of bodily and mental vigour, and a country inhabited by men sunk in bodily and mental decrepitude. Therefore it is that we are not poorer but richer, because we have, through many ages, rested from our labour one day in seven. That day is not lost. While industry is suspended, while the plough lies in the furrow, while the Exchange is silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of nations as any process which is performed on more busy days. Man, the machine of machines, the machine compared with which all the contrivances of the Watts and the Arkwrights are worthless, is repairing and winding up, so that he returns to his labours on the Monday with clearer intellect, with livelier spirits, with renewed corporal vigour. Never will I believe that what makes a population stronger, and healthier, and wiser, and better, can ultimately make it poorer. You try to frighten us by telling us that, in some German factories, the young work seventeen hours in the twenty-four, that they work so hard that among thousands there is not one who grows to such a stature that he can be admitted into the army; and you ask whether, if we pass this bill, we can possibly hold our own against such competition as this? Sir, I laugh at the thought of such competition. If ever we are forced to yield the foremost place among commercial nations, we shall yield it, not to a race of degenerate dwarfs, but to some people preeminently vigorous in body and in mind.

For these reasons, Sir, I approve of the principle of this bill, and shall, without hesitation, vote for the

second reading. To what extent we ought to reduce the hours of labour is a question of more difficulty. I think that we are in the situation of a physician who has satisfied himself that there is a disease, and that there is a specific medicine for the disease, but who is not certain what quantity of that medicine the patient's constitution will bear. Such a physician would probably administer his remedy by small doses, and carefully watch its operation. I cannot help thinking that, by at once reducing the hours of labour from twelve to ten, we should hazard too much. The change is great, and ought to be cautiously and gradually made. Suppose that there should be an immediate fall of wages, which is not impossible. Might there not be a violent reaction? Might not the public take up a notion that our legislation had been erroneous in principle, though, in truth, our error would have been an error, not of principle, but merely of degree? Might not Parliament be induced to retrace its steps? Might we not find it difficult to maintain even the present limitation? The wisest course would, in my opinion, be to reduce the hours of labour from twelve to eleven, to observe the effect of that experiment, and if, as I hope and believe, the result should be satisfactory, then to make a further reduction from eleven to ten. This is a question, however, which will be with more advantage considered when we are in Committee.

One word, Sir, before I sit down, in answer to my noble friend near me.[1] He seems to think that this bill is ill timed. I own that I cannot agree with him. We carried up on Monday last to the bar of the Lords a bill which will remove the most hateful and pernicious restriction that ever was laid on trade. Nothing can be more proper than to apply, in the same week, a remedy to a great evil of a directly

[1] Lord Morpeth.

opposite kind. As lawgivers, we have two great faults to confess and to repair. We have done that which we ought not to have done. We have left undone that which we ought to have done. We have regulated that which we should have left to regulate itself. We have left unregulated that which we were bound to regulate. We have given to some branches of industry a protection which has proved their bane. We have withheld from public health and public morals the protection which was their due. We have prevented the labourer from buying his loaf where he could get it cheapest; but we have not prevented him from ruining his body and mind by premature and immoderate toil. I hope that we have seen the last both of a vicious system of interference and of a vicious system of noninterference, and that our poorer countrymen will no longer have reason to attribute their sufferings either to our meddling or to our neglect.

A SPEECH

DELIVERED AT

THE OPENING OF THE EDINBURGH PHILOSOPHICAL INSTITUTION ON THE 4TH OF NOVEMBER, 1846.

I THANK you, Gentlemen, for this cordial reception. I have thought it right to steal a short time from duties not unimportant for the purpose of lending my aid to an undertaking calculated, as I think, to raise the credit and to promote the best interests of the city which has so many claims on my gratitude.

The Directors of our Institution have requested me to propose to you as a toast the Literature of Britain. They could not have assigned to me a more agreeable duty. The chief object of this Institution is, I conceive, to impart knowledge through the medium of our own language. Edinburgh is already rich in libraries worthy of her fame as a seat of literature and a seat of jurisprudence. A man of letters can here without difficulty obtain access to repositories filled with the wisdom of many ages and of many nations. But something was still wanting. We still wanted a library open to that large, that important, that respectable class which, though by no means destitute of liberal curiosity or of sensibility to literary pleasures, is yet forced to be content with what is written in our own tongue. For that class especially, I do not say exclusively, this library is

intended. Our directors, I hope, will not be satisfied, I, as a member, shall certainly not be satisfied, till we possess a noble and complete collection of English books, till it is impossible to seek in vain on our shelves for a single English book which is valuable either on account of matter or on account of manner, which throws any light on our civil, ecclesiastical, intellectual, or social history, which, in short, can afford either useful instruction or harmless amusement.

From such a collection, placed within the reach of that large and valuable class which I have mentioned, I am disposed to expect great good. And when I say this, I do not take into the account those rare cases to which my valued friend, the Lord Provost,[1] so happily alluded. It is indeed not impossible that some man of genius who may enrich our literature with imperishable eloquence and song, or who may extend the empire of our race over matter, may feel in our reading room, for the first time, the consciousness of powers yet undeveloped. It is not impossible that our volumes may suggest the first thought of something great to some future Burns, or Watt, or Arkwright. But I do not speak of these extraordinary cases. What I confidently anticipate is that, through the whole of that class whose benefit we have peculiarly in view, there will be a moral and an intellectual improvement; that many hours, which might otherwise be wasted in folly or in vice, will be employed in pursuits which, while they afford the highest and most lasting pleasure, are not only harmless, but purifying and elevating. My own experience, my own observation, justifies me in entertaining this hope. I have had opportunities, both in this and in other countries, of forming some estimate of the effect which is likely to

[1] Mr. Adam Black.

be produced by a good collection of books on a society of young men. There is, I will venture to say, no judicious commanding officer of a regiment who will not tell you that the vicinity of a valuable library will improve perceptibly the whole character of a mess. I well knew one eminent military servant of the East India Company, a man of great and various accomplishments, a man honourably distinguished both in war and in diplomacy, a man who enjoyed the confidence of some of the greatest generals and statesmen of our time. When I asked him how, having left his country while still a boy, and having passed his youth at military stations in India, he had been able to educate himself, his answer was, that he had been stationed in the neighbourhood of an excellent library, that he had been allowed free access to the books, and that they had, at the most critical time of his life, decided his character, and saved him from being a mere smoking, cardplaying, punchdrinking lounger.

Some of the objections which have been made to such institutions as ours have been so happily and completely refuted by my friend the Lord Provost, and by the Most Reverend Prelate who has honoured us with his presence this evening,[1] that it would be idle to say again what has been so well said. There is, however, one objection which, with your permission, I will notice. Some men, of whom I wish to speak with great respect, are haunted, as it seems to me, with an unreasonable fear of what they call superficial knowledge. Knowledge, they say, which really deserves the name, is a great blessing to mankind, the ally of virtue, the harbinger of freedom. But such knowledge must be profound. A crowd of people who have a smattering of mathematics, a smattering of astronomy, a smattering of chemistry,

[1] Archbishop Whately.

who have read a little poetry and a little history, is dangerous to the commonwealth. Such half knowledge is worse than ignorance. And then the authority of Pope is vouched. Drink deep or taste not; shallow draughts intoxicate: drink largely and that will sober you. I must confess that the danger which alarms these gentlemen never seemed to me very serious: and my reason is this; that I never could prevail on any person who pronounced superficial knowledge a curse, and profound knowledge a blessing, to tell me what was his standard of profundity. The argument proceeds on the supposition that there is some line between profound and superficial knowledge similar to that which separates truth from falsehood. I know of no such line. When we talk of men of deep science, do we mean that they have got to the bottom or near the bottom of science? Do we mean that they know all that is capable of being known? Do we mean even that they know, in their own especial department, all that the smatterers of the next generation will know? Why, if we compare the little truth that we know with the infinite mass of truth which we do not know, we are all shallow together; and the greatest philosophers that ever lived would be the first to confess their shallowness. If we could call up the first of human beings, if we could call up Newton, and ask him whether, even in those sciences in which he had no rival, he considered himself as profoundly knowing, he would have told us that he was but a smatterer like ourselves, and that the difference between his knowledge and ours vanished, when compared with the quantity of truth still undiscovered, just as the distance between a person at the foot of Ben Lomond and at the top of Ben Lomond vanishes when compared with the distance of the fixed stars.

It is evident then that those who are afraid of

superficial knowledge do not mean by superficial knowledge, knowledge which is superficial when compared with the whole quantity of truth capable of being known. For, in that sense, all human knowledge is, and always has been, and always must be, superficial. What then is the standard? Is it the same two years together in any country? Is it the same, at the same moment, in any two countries? Is it not notorious that the profundity of one age is the shallowness of the next; that the profundity of one nation is the shallowness of a neighbouring nation? Ramohun Roy passed, among Hindoos, for a man of profound Western learning; but he would have been but a very superficial member of this institute. Strabo was justly entitled to be called a profound geographer eighteen hundred years ago. But a teacher of geography, who had never heard of America, would now be laughed at by the girls of a boarding-school. What would now be thought of the greatest chemist of 1746, or of the greatest geologist of 1746? The truth is that, in all experimental science, mankind is, of necessity, constantly advancing. Every generation, of course, has its front rank and its rear rank; but the rear rank of a later generation occupies the ground which was occupied by the front rank of a former generation.

You remember Gulliver's adventures. First he is shipwrecked in a country of little men; and he is a Colossus among them. He strides over the walls of their capital: he stands higher than the cupola of their great temple: he tugs after him a royal fleet: he stretches his legs; and a royal army, with drums beating and colours flying, marches through the gigantic arch: he devours a whole granary for breakfast, eats a herd of cattle for dinner, and washes down his meal with all the hogsheads of a cellar. In his next voyage he is among men sixty feet high.

He who, in Lilliput, used to take people up in his hand in order that he might be able to hear them, is himself taken up in the hands and held to the ears of his masters. It is all that he can do to defend himself with his hanger against the rats and mice. The court ladies amuse themselves with seeing him fight wasps and frogs: the monkey runs off with him to the chimney top: the dwarf drops him into the cream jug and leaves him to swim for his life. Now, was Gulliver a tall or a short man? Why, in his own house at Rotherhithe, he was thought a man of the ordinary stature. Take him to Lilliput; and he is Quinbus Flestrin, the Man Mountain. Take him to Brobdingnag, and he is Grildrig, the little Manikin. It is the same in science. The pigmies of one society would have passed for giants in another.

It might be amusing to institute a comparison between one of the profoundly learned men of the thirteenth century and one of the superficial students who will frequent our library. Take the great philosopher of the time of Henry the Third of England, or Alexander the Third of Scotland, the man renowned all over the island, and even as far as Italy and Spain, as the first of astronomers and chemists. What is his astronomy? He is a firm believer in the Ptolemaic system. He never heard of the law of gravitation. Tell him that the succession of day and night is caused by the turning of the earth on its axis. Tell him that, in consequence of this motion, the polar diameter of the earth is shorter than the equatorial diameter. Tell him that the succession of summer and winter is caused by the revolution of the earth round the sun. If he does not set you down for an idiot, he lays an information against you before the Bishop, and has you burned for a heretic. To do him justice, however, if he is ill informed on these points, there are other

points on which Newton and Laplace were mere children when compared with him. He can cast your nativity. He knows what will happen when Saturn is in the House of Life, and what will happen when Mars is in conjunction with the Dragon's Tail. He can read in the stars whether an expedition will be successful, whether the next harvest will be plentiful, which of your children will be fortunate in marriage, and which will be lost at sea. Happy the State, happy the family, which is guided by the counsels of so profound a man! And what but mischief, public and private, can we expect from the temerity and conceit of sciolists who know no more about the heavenly bodies than what they have learned from Sir John Herschel's beautiful little volume. But, to speak seriously, is not a little truth better than a great deal of falsehood? Is not the man who, in the evenings of a fortnight, has acquired a correct notion of the solar system, a more profound astronomer than a man who has passed thirty years in reading lectures about the *primum mobile*, and in drawing schemes of horoscopes?

Or take chemistry. Our philosopher of the thirteenth century shall be, if you please, an universal genius, chemist as well as astronomer. He has perhaps got so far as to know, that if he mixes charcoal and saltpetre in certain proportions and then applies fire, there will be an explosion which will shatter all his retorts and aludels; and he is proud of knowing what will in a later age be familiar to all the idle boys in the kingdom. But there are departments of science in which he need not fear the rivalry of Black, or Lavoisier, or Cavendish, or Davy. He is in hot pursuit of the philosopher's stone of the stone that is to bestow wealth, and health, and longevity. He has a long array of strangely shaped

vessels, filled with red oil and white oil, constantly boiling. The moment of projection is at hand; and soon all his kettles and gridirons will be turned into pure gold. Poor Professor Faraday can do nothing of the sort. I should deceive you if I held out to you the smallest hope that he will ever turn your halfpence into sovereigns. But if you can induce him to give at our Institute a course of lectures such as I once heard him give at the Royal Institution to children in the Christmas holidays, I can promise you that you will know more about the effects produced on bodies by heat and moisture than was known to some alchemists who, in the middle ages, were thought worthy of the patronage of kings.

As it has been in science so it has been in literature. Compare the literary acquirements of the great men of the thirteenth century with those which will be within the reach of many who will frequent our reading room. As to Greek learning, the profound man of the thirteenth century was absolutely on a par with the superficial man of the nineteenth. In the modern languages, there was not, six hundred years ago, a single volume which is now read. The library of our profound scholar must have consisted entirely of Latin books. We will suppose him to have had both a large and a choice collection. We will allow him thirty, nay forty manuscripts, and among them a Virgil, a Terence, a Lucan, an Ovid, a Statius, a great deal of Livy, a great deal of Cicero. In allowing him all this, we are dealing most liberally with him; for it is much more likely that his shelves were filled with treatises on school divinity and canon law, composed by writers whose names the world has very wisely forgotten. But, even if we suppose him to have possessed all that is most valuable in the literature of Rome, I say with perfect confidence that, both in respect of intellectual improvement,

and in respect of intellectual pleasures, he was far less favourably situated than a man who now, knowing only the English language, has a bookcase filled with the best English works. Our great man of the Middle Ages could not form any conception of any tragedy approaching Macbeth or Lear, or of any comedy equal to Henry the Fourth or Twelfth Night. The best epic poem that he had read was far inferior to the Paradise Lost; and all the tomes of his philosophers were not worth a page of the Novum Organum.

The Novum Organum, it is true, persons who know only English must read in a translation: and this reminds me of one great advantage which such persons will derive from our institution. They will, in our library, be able to form some acquaintance with the master minds of remote ages and foreign countries. A large part of what is best worth knowing in ancient literature, and in the literature of France, Italy, Germany, and Spain, has been translated into our own tongue. It is scarcely possible that the translation of any book of the highest class can be equal to the original. But, though the finer touches may be lost in the copy, the great outlines will remain. An Englishman who never saw the frescoes in the Vatican may yet, from engravings, form some notion of the exquisite grace of Raphael, and of the sublimity and energy of Michael Angelo. And so the genius of Homer is seen in the poorest version of the Iliad; the genius of Cervantes is seen in the poorest version of Don Quixote. Let it not be supposed that I wish to dissuade any person from studying either the ancient languages or the languages of modern Europe. Far from it. I prize most highly those keys of knowledge; and I think that no man who has leisure for study ought to be content until he possesses several of them. I always

much admired a saying of the Emperor Charles the Fifth. "When I learn a new language," he said, "I feel as if I had got a new soul." But I would console those who have not time to make themselves linguists by assuring them that, by means of their own mother tongue, they may obtain ready access to vast intellectual treasures, to treasures such as might have been envied by the greatest linguists of the age of Charles the Fifth, to treasures surpassing those which were possessed by Aldus, by Erasmus, and by Melanchthon.

And thus I am brought back to the point from which I started. I have been requested to invite you to fill your glasses to the Literature of Britain; to that literature, the brightest, the purest, the most durable of all the glories of our country; to that literature, so rich in precious truth and precious fiction; to that literature which boasts of the prince of all poets and of the prince of all philosophers; to that literature which has exercised an influence wider than that of our commerce, and mightier than that of our arms; to that literature which has taught France the principles of liberty, and has furnished Germany with models of art; to that literature which forms a tie closer than the tie of consanguinity between us and the commonwealths of the valley of the Mississippi; to that literature before the light of which impious and cruel superstitions are fast taking flight on the banks of the Ganges; to that literature which will, in future ages, instruct and delight the unborn millions who will have turned the Australasian and Caffrarian deserts into cities and gardens. To the Literature of Britain, then! And, wherever British literature spreads, may it be attended by British virtue and by British freedom!

A SPEECH

DELIVERED IN

THE HOUSE OF COMMONS ON THE 19TH OF APRIL, 1847.

In the year 1847 the Government asked from the House of Commons a grant of one hundred thousand pounds for the education of the people. On the nineteenth of April, Lord John Russell, having explained the reasons for this application, moved the order of the day for a Committee of Supply. Mr. Thomas Duncombe, Member for Finsbury, moved the following amendment:

"That previous to any grant of public money being assented to by this House, for the purpose of carrying out the scheme of national education, as developed in the Minutes of the Committee of Council on Education in August and December last, which minutes have been presented to both Houses of Parliament by command of Her Majesty, a select Committee be appointed to inquire into the justice and expediency of such a scheme, and its probable annual cost; also to inquire whether the regulations attached thereto do not unduly increase the influence of the Crown, invade the constitutional functions of Parliament, and interfere with the religious convictions and civil rights of Her Majesty's subjects."

In opposition to this amendment, the following Speech was made. After a debate of three nights, Mr. Thomas Duncombe obtained permission to withdraw the latter part of his amendment. The first part was put, and negatived by 372 votes to 47.

YOU will not wonder, Sir, that I am desirous to catch your eye this evening. The first duty which I performed, as a Member of the Committee of Council which is charged with the superintendence of public instruction, was to give my hearty assent to the plan which the honourable Member for Finsbury calls on the House to condemn. I am one of those who have been accused in every part of the kingdom, and who are now accused in Parliament, of aiming, under specious pretences, a blow at the civil and religious liberties of the people. It is natural therefore that I should seize the earliest opportunity of vindicating myself from so grave a charge.

The honourable Member for Finsbury must excuse me if, in the remarks which I have to offer to the House, I should not follow very closely the order of his speech. The truth is that a mere answer to his speech would be no defence of myself or of my colleagues. I am surprised, I own, that a man of his acuteness and ability should, on such an occasion, have made such a speech. The country is excited from one end to the other by a great question of principle. On that question the Government has taken one side. The honourable Member stands forth as the chosen and trusted champion of a great party which takes the other side. We expected to hear from him a full exposition of the views of those in whose name he speaks. But, to our astonishment, he has scarcely even alluded to the controversy which has divided the whole nation. He has entertained us with sarcasms and personal anecdotes: he has talked much about matters of mere detail: but I must say that, after listening with close attention to all that he has said, I am quite unable to discover whether, on the only important point which is in issue, he agrees with us or with that large and active body of

Nonconformists which is diametrically opposed to us. He has sate down without dropping one word from which it is possible to discover whether he thinks that education is or that it is not a matter with which the State ought to interfere. Yet that is the question about which the whole nation has, during several weeks, been writing, reading, speaking, hearing, thinking, petitioning, and on which it is now the duty of Parliament to pronounce a decision. That question once settled, there will be, I believe, very little room for dispute. If it be not competent to the State to interfere with the education of the people, the mode of interference recommended by the Committee of Council must of course be condemned. If it be the right and the duty of the State to make provision for the education of the people, the objections made to our plan will, in a very few words, be shown to be frivolous.

I shall take a course very different from that which has been taken by the honourable gentleman. I shall in the clearest manner profess my opinion on that great question of principle which he has studiously evaded ; and for my opinion I shall give what seem to me to be unanswerable reasons.

I believe, Sir, that it is the right and the duty of the State to provide means of education for the common people. This proposition seems to me to be implied in every definition that has ever yet been given of the functions of a government. About the extent of those functions there has been much difference of opinion among ingenious men. There are some who hold that it is the business of a government to meddle with every part of the system of human life, to regulate trade by bounties and prohibitions, to regulate expenditure by sumptuary laws, to regulate literature by a censorship, to regulate religion by an inquisition. Others go to the opposite extreme,

and assign to Government a very narrow sphere of action. But the very narrowest sphere that ever was assigned to governments by any school of political philosophy is quite wide enough for my purpose. On one point all the disputants are agreed. They unanimously acknowledge that it is the duty of every government to take order for giving security to the persons and property of the members of the community.

This being admitted, can it be denied that the education of the common people is a most effectual means of securing our persons and our property? Let Adam Smith answer that question for me. His authority, always high, is, on this subject, entitled to peculiar respect, because he extremely disliked busy, prying, interfering governments. He was for leaving literature, arts, sciences, to take care of themselves. He was not friendly to ecclesiastical establishments. He was of opinion, that the State ought not to meddle with the education of the rich. But he has expressly told us that a distinction is to be made, particularly in a commercial and highly civilised society, between the education of the rich and the education of the poor. The education of the poor, he says, is a matter which deeply concerns the commonwealth. Just as the magistrate ought to interfere for the purpose of preventing the leprosy from spreading among the people, he ought to interfere for the purpose of stopping the progress of the moral distempers which are inseparable from ignorance. Nor can this duty be neglected without danger to the public peace. If you leave the multitude uninstructed, there is serious risk that religious animosities may produce the most dreadful disorders. The most dreadful disorders! Those are Adam Smith's own words; and prophetic words they were. Scarcely had he given this warning to our rulers when his

prediction was fulfilled in a manner never to be forgotten. I speak of the No Popery riots of 1780. I do not know that I could find in all history a stronger proof of the proposition, that the ignorance of the common people makes the property, the limbs, the lives of all classes insecure. Without the shadow of a grievance, at the summons of a madman, a hundred thousand people rise in insurrection. During a whole week, there is anarchy in the greatest and wealthiest of European cities. The parliament is besieged. Your predecessor sits trembling in his chair, and expects every moment to see the door beaten in by the ruffians whose roar he hears all round the house. The peers are pulled out of their coaches. The bishops in their lawn are forced to fly over the tiles. The chapels of foreign ambassadors, buildings made sacred by the law of nations, are destroyed. The house of the Chief Justice is demolished. The little children of the Prime Minister are taken out of their beds and laid in their night clothes on the table of the Horse Guards, the only safe asylum from the fury of the rabble. The prisons are opened. Highwaymen, housebreakers, murderers, come forth to swell the mob by which they have been set free. Thirty-six fires are blazing at once in London. Then comes the retribution. Count up all the wretches who were shot, who were hanged, who were crushed, who drank themselves to death at the rivers of gin which ran down Holborn Hill; and you will find that battles have been lost and won with a smaller sacrifice of life. And what was the cause of this calamity, a calamity which, in the history of London, ranks with the great plague and the great fire? The cause was the ignorance of a population which had been suffered, in the neighbourhood of palaces, theatres, temples, to grow up as rude and stupid as any tribe of tattooed cannibals in New Zealand, I

might say as any drove of beasts in Smithfield Market.

The instance is striking: but it is not solitary. To the same cause are to be ascribed the riots of Nottingham, the sack of Bristol, all the outrages of Ludd, and Swing, and Rebecca, beautiful and costly machinery broken to pieces in Yorkshire, barns and haystacks blazing in Kent, fences and buildings pulled down in Wales. Could such things have been done in a country in which the mind of the labourer had been opened by education, in which he had been taught to find pleasure in the exercise of his intellect, taught to revere his Maker, taught to respect legitimate authority, and taught at the same time to seek the redress of real wrongs by peaceful and constitutional means?

This then is my argument. It is the duty of Government to protect our persons and property from danger. The gross ignorance of the common people is a principal cause of danger to our persons and property. Therefore, it is the duty of the Government to take care that the common people shall not be grossly ignorant.

And what is the alternative? It is universally allowed that, by some means, Government must protect our persons and property. If you take away education, what means do you leave? You leave means such as only necessity can justify, means which inflict a fearful amount of pain, not only on the guilty, but on the innocent who are connected with the guilty. You leave guns and bayonets, stocks and whipping-posts, treadmills, solitary cells, penal colonies, gibbets. See then how the case stands. Here is an end which, as we all agree, governments are bound to attain. There are only two ways of attaining it. One of those ways is by making men better, and wiser, and happier. The other way is by

making them infamous and miserable. Can it be doubted which we ought to prefer? Is it not strange, is it not almost incredible, that pious and benevolent men should gravely propound the doctrine that the magistrate is bound to punish and at the same time bound not to teach? To me it seems quite clear that whoever has a right to hang has a right to educate. Can we think without shame and remorse that more than half of those wretches who have been tied up at Newgate in our time might have been living happily, that more than half of those who are now in our gaols might have been enjoying liberty and using that liberty well, that such a hell on earth as Norfolk Island need never have existed, if we had expended in training honest men but a small part of what we have expended in hunting and torturing rogues?

I would earnestly entreat every gentleman to look at a report which is contained in the Appendix to the First Volume of the Minutes of the Committee of Council. I speak of the report made by Mr. Seymour Tremenheere on the state of that part of Monmouthshire which is inhabited by a population chiefly employed in mining. He found that, in this district, towards the close of 1839, out of eleven thousand children who were of an age to attend school, eight thousand never went to any school at all, and that most of the remaining three thousand might almost as well have gone to no school as to the squalid hovels in which men who ought themselves to have been learners pretended to teach. In general these men had only one qualification for their employment; and that was their utter unfitness for every other employment. They were disabled miners, or broken hucksters. In their schools all was stench, and noise, and confusion. Now and then the clamour of the boys was silenced for two minutes by the furious menaces of the master; but it soon broke out

again. The instruction given was of the lowest kind. Not one school in ten was provided with a single map. This is the way in which you suffered the minds of a great population to be formed. And now for the effects of your negligence. The barbarian inhabitants of this region rise in an insane rebellion against the Government. They come pouring down their valleys to Newport. They fire on the Queen's troops. They wound a magistrate. The soldiers fire in return; and too many of these wretched men pay with their lives the penalty of their crime. But is the crime theirs alone? Is it strange that they should listen to the only teaching that they had? How can you, who took no pains to instruct them, blame them for giving ear to the demagogue who took pains to delude them? We put them down of course. We punish them. We had no choice. Order must be maintained; property must be protected; and, since we had omitted to take the best way of keeping these people quiet, we were under the necessity of keeping them quiet by the dread of the sword and the halter. But could any necessity be more cruel? And which of us would run the risk of being placed under such necessity a second time?

I say, therefore, that the education of the people is not only a means, but the best means, of attaining that which all allow to be a chief end of government; and, if this be so, it passes my faculties to understand how any man can gravely contend that Government has nothing to do with the education of the people.

My confidence in my opinion is strengthened when I recollect that I hold that opinion in common with all the greatest lawgivers, statesmen, and political philosophers of all nations and ages, with all the most illustrious champions of civil and spiritual freedom, and especially with those men whose names were once held in the highest veneration by the

Protestant Dissenters of England. I might cite many of the most venerable names of the old world; but I would rather cite the example of that country which the supporters of the Voluntary system here are always recommending to us as a pattern. Go back to the days when the little society which has expanded into the opulent and enlightened commonwealth of Massachusetts began to exist. Our modern Dissenters will scarcely, I think, venture to speak contumeliously of those Puritans whose spirit Laud and his High Commission Court could not subdue, of those Puritans who were willing to leave home and kindred, and all the comforts and refinements of civilised life, to cross the ocean, to fix their abode in forests among wild beasts and wild men, rather than commit the sin of performing, in the House of God, one gesture which they believed to be displeasing to Him. Did those brave exiles think it inconsistent with civil or religious freedom that the State should take charge of the education of the people? No, Sir; one of the earliest laws enacted by the Puritan colonists was that every township, as soon as the Lord had increased it to the number of fifty houses, should appoint one to teach all children to write and read, and that every township of a hundred houses should set up a grammar school. Nor have the descendants of those who made this law ever ceased to hold that the public authorities were bound to provide the means of public instruction. Nor is this doctrine confined to New England. "Educate the people" was the first admonition addressed by Penn to the colony which he founded. "Educate the people" was the legacy of Washington to the nation which he had saved. "Educate the people" was the unceasing exhortation of Jefferson; and I quote Jefferson with peculiar pleasure, because, of all the eminent men that have ever lived, Adam Smith him-

self not excepted, Jefferson was the one who most abhorred every thing like meddling on the part of governments. Yet the chief business of his later years was to establish a good system of State education in Virginia.

And, against such authority as this, what have you who take the other side to show? Can you mention a single great philosopher, a single man distinguished by his zeal for liberty, humanity, and truth, who from the beginning of the world down to the time of this present Parliament, ever held your doctrines? You can oppose to the unanimous voice of all the wise and good, of all ages, and of both hemispheres, nothing but a clamour which was first heard a few months ago, a clamour in which you cannot join without condemning, not only all whose memory you profess to hold in reverence, but even your former selves.

This new theory of politics has at least the merit of originality. It may be fairly stated thus. All men have hitherto been utterly in the wrong as to the nature and objects of civil government. The great truth, hidden from every preceding generation, and at length revealed, in the year 1846, to some highly respectable ministers and elders of dissenting congregations, is this. Government is simply a great hangman. Government ought to do nothing except by harsh and degrading means. The one business of Government is to handcuff, and lock up, and scourge, and shoot, and stab, and strangle. It is odious tyranny in a Government to attempt to prevent crime by informing the understanding and elevating the moral feeling of a people. A statesman may see hamlets turned, in the course of one generation, into great seaport towns and manufacturing towns. He may know that on the character of the vast population which is collected in those

wonderful towns, depends the prosperity, the peace, the very existence of society. But he must not think of forming that character. He is an enemy of public liberty if he attempts to prevent those hundreds of thousands of his countrymen from becoming mere Yahoos. He may, indeed, build barrack after barrack to overawe them. If they break out into insurrection, he may send cavalry to sabre them: he may mow them down with grape shot: he may hang them, draw them, quarter them, any thing but teach them. He may see, and may shudder as he sees, throughout large rural districts, millions of infants growing up from infancy to manhood as ignorant, as mere slaves of sensual appetite, as the beasts that perish. No matter. He is a traitor to the cause of civil and religious freedom if he does not look on with folded arms, while absurd hopes and evil passions ripen in that rank soil. He must wait for the day of his harvest. He must wait till the Jaquerie comes, till farm houses are burning, till threshing machines are broken in pieces; and then begins his business, which is simply to send one poor ignorant savage to the county gaol, and another to the antipodes, and a third to the gallows.

Such, Sir, is the new theory of government which was first propounded, in the year 1846, by some men of high note among the Nonconformists of England. It is difficult to understand how men of excellent abilities and excellent intentions,—and there are, I readily admit, such men among those who hold this theory,—can have fallen into so absurd and pernicious an error. One explanation only occurs to me. This is, I am inclined to believe, an instance of the operation of the great law of reaction. We have just come victorious out of a long and fierce contest for the liberty of trade. While that contest was undecided, much was said and written about the advantages of

free competition, and about the danger of suffering the State to regulate matters which should be left to individuals. There has consequently arisen in the minds of persons who are led by words, and who are little in the habit of making distinctions, a disposition to apply to political questions and moral questions principles which are sound only when applied to commercial questions. These people, not content with having forced the Government to surrender a province wrongfully usurped, now wish to wrest from the Government a domain held by a right which was never before questioned, and which cannot be questioned with the smallest show of reason. "If," they say, "free competition is a good thing in trade, it must surely be a good thing in education. The supply of other commodities, of sugar, for example, is left to adjust itself to the demand; and the consequence is, that we are better supplied with sugar than if the Government undertook to supply us. Why then should we doubt that the supply of instruction will, without the intervention of the Government, be found equal to the demand?"

Never was there a more false analogy. Whether a man is well supplied with sugar is a matter which concerns himself alone. But whether he is well supplied with instruction is a matter which concerns his neighbours and the State. If he cannot afford to pay for sugar, he must go without sugar. But it is by no means fit that, because he cannot afford to pay for education, he should go without education. Between the rich and their instructors there may, as Adam Smith says, be free trade. The supply of music masters and Italian masters may be left to adjust itself to the demand. But what is to become of the millions who are too poor to procure without assistance the services of a decent schoolmaster? We have indeed heard it said that even these millions

will be supplied with teachers by the free competition of benevolent individuals who will vie with each other in rendering this service to mankind. No doubt there are many benevolent individuals who spend their time and money most laudably in setting up and supporting schools; and you may say, if you please, that there is, among these respectable persons, a competition to do good. But do not be imposed upon by words. Do not believe that this competition resembles the competition which is produced by the desire of wealth and by the fear of ruin. There is a great difference, be assured, between the rivalry of philanthropists and the rivalry of grocers. The grocer knows that, if his wares are worse than those of other grocers, he shall soon go before the Bankrupt Court, and his wife and children will have no refuge but the workhouse: he knows that, if his shop obtains an honourable celebrity, he shall be able to set up a carriage and buy a villa: and this knowledge impels him to exertions compared with which the exertions of even very charitable people to serve the poor are but languid. It would be strange infatuation indeed to legislate on the supposition that a man cares for his fellow creatures as much as he cares for himself.

Unless, Sir, I greatly deceive myself, those arguments, which show that the Government ought not to leave to private people the task of providing for the national defence, will equally show that the Government ought not to leave to private people the task of providing for national education. On this subject, Mr. Hume has laid down the general law with admirable good sense and perspicuity. I mean David Hume, not the Member for Montrose, though that honourable gentleman will, I am confident, assent to the doctrine propounded by his illustrious namesake. David Hume, Sir, justly says that most of the arts and trades which exist in the world produce so much

advantage and pleasure to individuals, that the magistrate may safely leave it to individuals to encourage those arts and trades. But he adds that there are callings which, though they are highly useful, nay, absolutely necessary to society, yet do not administer to the peculiar pleasure or profit of any individual. The military calling is an instance. Here, says Hume, the Government must interfere. It must take on itself to regulate these callings, and to stimulate the industry of the persons who follow these callings by pecuniary and honorary rewards.

Now, Sir, it seems to me that, on the same principle on which Government ought to superintend and to reward the soldier, Government ought to superintend and to reward the schoolmaster. I mean, of course, the schoolmaster of the common people. That his calling is useful, that his calling is necessary, will hardly be denied. Yet it is clear that his services will not be adequately remunerated if he is left to be remunerated by those whom he teaches, or by the voluntary contributions of the charitable. Is this disputed? Look at the facts. You tell us that schools will multiply and flourish exceedingly, if the Government will only abstain from interfering with them. Has not the Government long abstained from interfering with them? Has not every thing been left, through many years, to individual exertion? If it were true that education, like trade, thrives most where the magistrate meddles least, the common people of England would now be the best educated in the world. Our schools would be model schools. Every one would have a well chosen little library, excellent maps, a small but neat apparatus for experiments in natural philosophy. A grown person unable to read and write would be pointed at like Giant O'Brien or the Polish Count. Our schoolmasters would be as eminently expert in all

that relates to teaching as our cutlers, our cotton-spinners, our engineers are allowed to be in their respective callings. They would, as a class, be held in high consideration; and their gains would be such that it would be easy to find men of respectable character and attainments to fill up vacancies.

Now, is this the case? Look at the charges of the judges, at the resolutions of the grand juries, at the reports of public officers, at the reports of voluntary associations. All tell the same sad and ignominious story. Take the reports of the Inspectors of Prisons. In the House of Correction at Hertford, of seven hundred prisoners one half could not read at all; only eight could read and write well. Of eight thousand prisoners who had passed through Maidstone gaol only fifty could read and write well. In Coldbath Fields Prison, the proportion that could read and write well seems to have been still smaller. Turn from the registers of prisoners to the registers of marriages. You will find that about a hundred and thirty thousand couples were married in the year 1844. More than forty thousand of the bridegrooms and more than sixty thousand of the brides did not sign their names, but made their marks. Nearly one third of the men and nearly one half of the women, who are in the prime of life, who are to be the parents of the Englishmen of the next generation, who are to bear a chief part in forming the minds of the Englishmen of the next generation, cannot write their own names. Remember, too, that, though people who cannot write their own names must be grossly ignorant, people may write their own names and yet have very little knowledge. Tens of thousands who were able to write their names had in all probability received only the wretched education of a common day school. We know what such a school too often is; a room crusted with filth, without light, without

air, with a heap of fuel in one corner and a brood of chickens in another; the only machinery of instruction a dogeared spellingbook and a broken slate; the masters the refuse of all other callings, discarded footmen, ruined pedlars, men who cannot work a sum in the rule of three, men who cannot write a common letter without blunders, men who do not know whether the earth is a sphere or a cube, men who do not know whether Jerusalem is in Asia or America. And to such men, men to whom none of us would entrust the key of his cellar, we have entrusted the mind of the rising generation, and, with the mind of the rising generation, the freedom, the happiness, the glory of our country.

Do you question the accuracy of this description? I will produce evidence to which I am sure that you will not venture to take an exception. Every gentleman here knows, I suppose, how important a place the Congregational Union holds among the Nonconformists, and how prominent a part Mr. Edward Baines has taken in opposition to State education. A Committee of the Congregational Union drew up last year a report on the subject of education. That report was received by the Union; and the person who moved that it should be received was Mr. Edward Baines. That report contains the following passage: "If it were necessary to disclose facts to such an assembly as this, as to the ignorance and debasement of the neglected portions of our population in towns and rural districts, both adult and juvenile, it could easily be done. Private information communicated to the Board, personal observation and investigation of the various localities, with the published documents of the Registrar General, and the reports of the state of prisons in England and Wales, published by order of the House of Commons, would furnish enough to make us modest in speaking of what has been done for the humbler classes, and make us ashamed that

the sons of the soil of England should have been so long neglected, and should present to the enlightened traveller from other shores such a sad spectacle of neglected cultivation, lost mental power, and spiritual degradation." Nothing can be more just. All the information which I have been able to obtain bears out the statements of the Congregational Union. I do believe that the ignorance and degradation of a large part of the community to which we belong ought to make us ashamed of ourselves. I do believe that an enlightened traveller from New York, from Geneva, or from Berlin would be shocked to see so much barbarism in the close neighbourhood of so much wealth and civilisation. But is it not strange that the very gentlemen who tell us in such emphatic language that the people are shamefully ill educated, should yet persist in telling us that under a system of free competition the people are certain to be excellently educated? Only this morning the opponents of our plan circulated a paper in which they confidently predict that free competition will do all that is necessary, if we will only wait with patience. Wait with patience! Why, we have been waiting ever since the Heptarchy. How much longer are we to wait? Till the year 2847? Or till the year 3847? That the experiment has as yet failed you do not deny. And why should it have failed? Has it been tried in unfavourable circumstances? Not so: it has been tried in the richest, and in the freest, and in the most charitable country in all Europe. Has it been tried on too small a scale? Not so: millions have been subjected to it. Has it been tried during too short a time? Not so: it has been going on during ages. The cause of the failure then is plain. Our whole system has been unsound. We have applied the principle of free competition to a case to which that principle is not applicable.

But, Sir, if the state of the southern part of our island has furnished me with one strong argument, the state of the northern part furnishes me with another argument, which is, if possible, still more decisive. A hundred and fifty years ago England was one of the best governed and most prosperous countries in the world: Scotland was perhaps the rudest and poorest country that could lay any claim to civilisation. The name of Scotchman was then uttered in this part of the island with contempt. The ablest Scotch statesmen contemplated the degraded state of their poorer countrymen with a feeling approaching to despair. It is well known that Fletcher of Saltoun, a brave and accomplished man, a man who had drawn his sword for liberty, who had suffered proscription and exile for liberty, was so much disgusted and dismayed by the misery, the ignorance, the idleness, the lawlessness of the common people, that he proposed to make many thousands of them slaves. Nothing, he thought, but the discipline which kept order and enforced exertion among the negroes of a sugar colony, nothing but the lash and the stocks, could reclaim the vagabonds who infested every part of Scotland from their indolent and predatory habits, and compel them to support themselves by steady labour. He therefore, soon after the Revolution, published a pamphlet, in which he earnestly, and, as I believe, from the mere impulse of humanity and patriotism, recommended to the Estates of the Realm this sharp remedy, which alone, as he conceived, could remove the evil. Within a few months after the publication of that pamphlet a very different remedy was applied. The Parliament which sate at Edinburgh passed an Act for the establishment of parochial schools. What followed? An improvement such as the world had never seen took place in the moral and intellectual character of the people. Soon, in spite

of the rigour of the climate, in spite of the sterility of the earth, Scotland became a country which had no reason to envy the fairest portions of the globe. Wherever the Scotchman went,—and there were few parts of the world to which he did not go,—he carried his superiority with him. If he was admitted into a public office, he worked his way up to the highest post. If he got employment in a brewery or a factory, he was soon the foreman. If he took a shop, his trade was the best in the street. If he enlisted in the army, he became a colour-sergeant. If he went to a colony, he was the most thriving planter there. The Scotchman of the seventeenth century had been spoken of in London as we speak of the Esquimaux. The Scotchman of the eighteenth century was an object, not of scorn, but of envy. The cry was that, wherever he came, he got more than his share; that, mixed with Englishmen or mixed with Irishmen, he rose to the top as surely as oil rises to the top of water. And what had produced this great revolution? The Scotch air was still as cold, the Scotch rocks were still as bare as ever. All the natural qualities of the Scotchman were still what they had been when learned and benevolent men advised that he should be flogged, like a beast of burden, to his daily task. But the State had given him an education. That education was not, it is true, in all respects what it should have been. But, such as it was, it had done more for the bleak and dreary shores of the Forth and the Clyde than the richest of soils and the most genial of climates had done for Capua and Tarentum. Is there one member of this House, however strongly he may hold the doctrine that the Government ought not to interfere with the education of the people, who will stand up and say that, in his opinion, the Scotch would now have been a happier and a more en-

lightened people if they had been left, during the last five generations, to find instruction for themselves?

I say, then, Sir, that, if the science of Government be an experimental science, this question is decided. We are in a condition to perform the inductive process according to the rules laid down in the Novum Organum. We have two nations closely connected, inhabiting the same island, sprung from the same blood, speaking the same language, governed by the same Sovereign and the same Legislature, holding essentially the same religious faith, having the same allies and the same enemies. Of these two nations one was, a hundred and fifty years ago, as respects opulence and civilisation, in the highest rank among European communities, the other in the lowest rank. The opulent and highly civilised nation leaves the education of the people to free competition. In the poor and half barbarous nation the education of the people is undertaken by the State. The result is that the first are last and the last first. The common people of Scotland,—it is vain to disguise the truth,—have passed the common people of England. Free competition, tried with every advantage, has produced effects of which, as the Congregational Union tells us, we ought to be ashamed, and which must lower us in the opinion of every intelligent foreigner. State education, tried under every disadvantage, has produced an improvement to which it would be difficult to find a parallel in any age or country. Such an experiment as this would be regarded as conclusive in surgery or chemistry, and ought, I think, to be regarded as equally conclusive in politics.

These, Sir, are the reasons which have satisfied me that it is the duty of the State to educate the people. Being firmly convinced of that truth, I shall not shrink from proclaiming it here and elsewhere, in defiance of the loudest clamour that agitators can

raise. The remainder of my task is easy. For, if the great principle for which I have been contending is admitted, the objections which have been made to the details of our plan will vanish fast. I will deal with those objections in the order in which they stand in the amendment moved by the honourable Member for Finsbury.

First among his objections he places the cost. Surely, Sir, no person who admits that it is our duty to train the minds of the rising generation can think a hundred thousand pounds too large a sum for that purpose. If we look at the matter in the lowest point of view, if we consider human beings merely as producers of wealth, the difference between an intelligent and a stupid population, estimated in pounds, shillings, and pence, exceeds a hundredfold the proposed outlay. Nor is this all. For every pound that you save in education, you will spend five in prosecutions, in prisons, in penal settlements. I cannot believe that the House, having never grudged any thing that was asked for the purpose of maintaining order and protecting property by means of pain and fear, will begin to be niggardly as soon as it is proposed to effect the same objects by making the people wiser and better.

The next objection made by the honourable Member to our plan is that it will increase the influence of the Crown. This sum of a hundred thousand pounds may, he apprehends, be employed in corruption and jobbing. Those schoolmasters who vote for ministerial candidates will obtain a share of the grant: those schoolmasters who vote for opponents of the ministry will apply for assistance in vain. Sir, the honourable Member never would have made this objection if he had taken the trouble to understand the minutes which he has condemned. We propose to place this part of the public expenditure under checks which must make such abuses as the honour-

able Member anticipates morally impossible. Not only will there be those ordinary checks which are thought sufficient to prevent the misapplication of the many millions annually granted for the army, the navy, the ordnance, the civil government: not only must the Ministers of the Crown come every year to this House for a vote, and be prepared to render an account of the manner in which they have laid out what had been voted in the preceding year; but, when they have satisfied the House, when they have got their vote, they will still be unable to distribute the money at their discretion. Whatever they may do for any schoolmaster must be done in concert with those persons who, in the district where the schoolmaster lives, take an interest in education, and contribute out of their private means to the expense of education. When the honourable gentleman is afraid that we shall corrupt the schoolmasters, he forgets, first, that we do not appoint the schoolmasters; secondly, that we cannot dismiss the schoolmasters; thirdly, that managers who are altogether independent of us, can, without our consent, dismiss the schoolmasters; and fourthly, that without the recommendation of these managers we can give nothing to the schoolmasters. Observe, too, that such a recommendation will not be one of those recommendations which goodnatured easy people are too apt to give to everybody who asks; nor will it at all resemble those recommendations which the Secretary of the Treasury is in the habit of receiving. For every pound which we pay on the recommendation of the managers, the managers themselves must pay two pounds. They must also provide the schoolmaster with a house out of their own funds before they can obtain for him a grant from the public funds. What chance of jobbing is there here? It is common enough, no doubt, for a Member of Parliament

who votes with Government to ask that one of those who zealously supported him at the last election may have a place in the Excise or the Customs. But such a member would soon cease to solicit if the answer were, "Your friend shall have a place of fifty pounds a year, if you will give him a house and settle on him an income of a hundred a year." What chance then, I again ask, is there of jobbing? What, say some of the dissenters of Leeds, is to prevent a Tory Government, a High Church Government, from using this parliamentary grant to corrupt the schoolmasters of our borough, and to induce them to use all their influence in favour of a Tory and High Church candidate? Why, Sir, the dissenters of Leeds themselves have the power to prevent it. Let them subscribe to the schools: let them take a share in the management of the schools: let them refuse to recommend to the Committee of Council any schoolmaster whom they suspect of having voted at any election from corrupt motives: and the thing is done. Our plan, in truth, is made up of checks. My only doubt is whether the checks may not be found too numerous and too stringent. On our general conduct there is the ordinary check, the parliamentary check. And, as respects those minute details which it is impossible that this House can investigate, we shall be checked, in every town and in every rural district, by boards consisting of independent men zealous in the cause of education.

The truth is, Sir, that those who clamour most loudly against our plan, have never thought of ascertaining what it is. I see that a gentleman, who ought to have known better, has not been ashamed publicly to tell the world that our plan will cost the nation two millions a year, and will paralyse all the exertions of individuals to educate the people. These two assertions are uttered in one breath. And yet, if he who made them had read our minutes before he railed

at them, he would have seen that his predictions are contradictory; that they cannot both be fulfilled; that, if individuals do not exert themselves, the country will have to pay nothing; and that, if the country has to pay two millions, it will be because individuals have exerted themselves with such wonderful, such incredible, vigour, as to raise four millions by voluntary contributions.

The next objection made by the honourable Member for Finsbury is that we have acted unconstitutionally, and have encroached on the functions of Parliament. The Committee of Council he seems to consider as an unlawful assembly. He calls it sometimes a self elected body and sometimes a self appointed body. Sir, these are words without meaning. The Committee is no more a self elected body than the Board of Trade. It is a body appointed by the Queen; and in appointing it Her Majesty has exercised, under the advice of her responsible Ministers, a prerogative as old as the monarchy. But, says the honourable Member, the constitutional course would have been to apply for an Act of Parliament. On what ground? Nothing but an Act of Parliament can legalise that which is illegal. But whoever heard of an Act of Parliament to legalise what was already beyond all dispute legal? Of course, if we wished to send aliens out of the country, or to detain disaffected persons in custody without bringing them to trial, we must obtain an Act of Parliament empowering us to do so. But why should we ask for an Act of Parliament to empower us to do what anybody may do, what the honourable Member for Finsbury may do? Is there any doubt that he or anybody else may subscribe to a school, give a stipend to a monitor, or settle a retiring pension on a preceptor who has done good service? What any of the Queen's subjects may do the Queen

may do. Suppose that her privy purse were so large that she could afford to employ a hundred thousand pounds in this beneficent manner; would an Act of Parliament be necessary to enable her to do so? Every part of our plan may lawfully be carried into execution by any person, Sovereign or subject, who has the inclination and the money. We have not the money; and for the money we come, in a strictly constitutional manner, to the House of Commons. The course which we have taken is in conformity with all precedent, as well as with all principle. There are military schools. No Act of Parliament was necessary to authorise the establishing of such schools. All that was necessary was a grant of money to defray the charge. When I was Secretary at War it was my duty to bring under Her Majesty's notice the situation of the female children of her soldiers. Many such children accompanied every regiment, and their education was grievously neglected. Her Majesty was graciously pleased to sign a warrant by which a girls' school was attached to each corps. No Act of Parliament was necessary. For to set up a school where girls might be taught to read, and write, and sew, and cook, was perfectly legal already. I might have set it up myself, if I had been rich enough. All that I had to ask from Parliament was the money. But I ought to beg pardon for arguing a point so clear.

The next objection to our plans is that they interfere with the religious convictions of Her Majesty's subjects. It has been sometimes insinuated, but it has never been proved, that the Committee of Council has shown undue favour to the Established Church. Sir, I have carefully read and considered the minutes; and I wish that every man who has exerted his eloquence against them had done the same. I say that I have carefully read and considered

them, and that they seem to me to have been drawn up with exemplary impartiality. The benefits which we offer we offer to people of all religious persuasions alike. The dissenting managers of schools will have equal authority with the managers who belong to the Church. A boy who goes to meeting will be just as eligible to be a monitor, and will receive just as large a stipend, as if he went to the cathedral. The schoolmaster who is a nonconformist and the schoolmaster who is a conformist will enjoy the same emoluments, and will, after the same term of service, obtain, on the same conditions, the same retiring pension. I wish that some gentleman would, instead of using vague phrases about religious liberty and the rights of conscience, answer this plain question. Suppose that in one of our large towns there are four schools, a school connected with the Church, a school connected with the Independents, a Baptist school, and a Wesleyan school; what encouragement, pecuniary or honorary, will, by our plan, be given to the school connected with the Church, and withheld from any of the other three schools? Is it not indeed plain that, if by neglect or maladministration the Church school should get into a bad state, while the dissenting schools flourish, the dissenting schools will receive public money and the Church school will receive none?

It is true, I admit, that, in rural districts which are too poor to support more than one school, the religious community to which the majority belongs will have an advantage over other religious communities. But this is not our fault. If we are as impartial as it is possible to be, you surely do not expect more. If there should be a parish containing nine hundred churchmen and a hundred dissenters, if there should, in that parish, be a school connected with the Church, if the dissenters in that parish

should be too poor to set up another school, undoubtedly the school connected with the Church will, in that parish, get all that we give; and the dissenters will get nothing. But observe that there is no partiality to the Church, as the Church, in this arrangement. The churchmen get public money, not because they are churchmen, but because they are the majority. The dissenters get nothing, not because they are dissenters, but because they are a small minority. There are districts where the case will be reversed, where there will be dissenting schools, and no Church schools. In such cases the dissenters will get what we have to give, and the churchmen will get nothing.

But, Sir, I ought not to say that a churchman gets nothing by a system which gives a good education to dissenters, or that a dissenter gets nothing by a system which gives a good education to churchmen. We are not, I hope, so much conformists, or so much nonconformists, as to forget that we are Englishmen and Christians. We all, Churchmen, Presbyterians, Independents, Baptists, Methodists, have an interest in this, that the great body of the people should be rescued from ignorance and barbarism. I mentioned Lord George Gordon's mob. That mob began, it is true, with the Roman Catholics: but, long before the tumults were over, there was not a respectable Protestant in London who was not in fear for his house, for his limbs, for his life, for the lives of those who were dearest to him. The honourable Member for Finsbury says that we call on men to pay for an education from which they derive no benefit. I deny that there is one honest and industrious man in the country who derives no benefit from living among honest and industrious neighbours rather than among rioters and vagabonds. This matter is as much a matter of common concern as the defence of our coast. Sup-

pose that I were to say, "Why do you tax me to fortify Portsmouth? If the people of Portsmouth think that they cannot be safe without bastions and ravelins, let the people of Portsmouth pay the engineers and masons. Why am I to bear the charge of works from which I derive no advantage?" You would answer, and most justly, that there is no man in the island who does not derive advantage from these works, whether he resides within them or not. And, as every man, in whatever part of the island he may live, is bound to contribute to the support of those arsenals which are necessary for our common security, so is every man, to whatever sect he may belong, bound to contribute to the support of those schools on which, not less than on our arsenals, our common security depends.

I now come to the last words of the amendment. The honourable Member for Finsbury is apprehensive that our plan may interfere with the civil rights of Her Majesty's subjects. How a man's civil rights can be prejudiced by his learning to read and write, to multiply and divide, or even by his obtaining some knowledge of history and geography, I do not very well apprehend. One thing is clear, that persons sunk in that ignorance in which, as we are assured by the Congregational Union, great numbers of our countrymen are sunk, can be free only in name. It is hardly necessary for us to appoint a Select Committee for the purpose of inquiring whether knowledge be the ally or the enemy of liberty. He is, I must say, but a shortsighted friend of the common people who is eager to bestow on them a franchise which would make them all-powerful, and yet would withhold from them that instruction without which their power must be a curse to themselves and to the State.

This, Sir, is my defence. From the clamour of

our accusers I appeal with confidence to the country to which we must, in no long time, render an account of our stewardship. I appeal with still more confidence to future generations, which, while enjoying all the blessings of an impartial and efficient system of public instruction, will find it difficult to believe that the authors of that system should have had to struggle with a vehement and pertinacious opposition, and still more difficult to believe that such an opposition was offered in the name of civil and religious freedom.

A SPEECH

DELIVERED AT

THE COLLEGE OF GLASGOW ON THE 21ST OF MARCH, 1849.

At the election of a Lord Rector of the University of Glasgow, in November, 1848, the votes stood thus:

Mr. Macaulay	255
Colonel Mure	203

The installation took place on the 21st of March, 1849; and after that ceremony had been performed, the following Speech was delivered.

MY first duty, Gentlemen, is to return you my thanks for the honour which you have conferred on me. You well know that it was wholly unsolicited; and I can assure you that it was wholly unexpected. I may add that, if I had been invited to become a candidate for your suffrages, I should respectfully have declined the invitation. My predecessor, whom I am so happy as to be able to call my friend, declared from this place last year, in language which well became him, that he would not have come forward to displace so eminent a statesman as Lord John Russell. I can with equal truth affirm that I would not have come forward to displace so estimable a gentleman and so accomplished a scholar as Colonel Mure. But Colonel Mure felt last year that it was

not for him, and I now feel that it is not for me, to question the propriety of your decision on a point of which, by the constitution of your body, you are the judges. I therefore gratefully accept the office to which I have been called, fully purposing to use whatever powers belong to it with a single view to the welfare and credit of your society.

I am not using a mere phrase of course, when I say that the feelings with which I bear a part in the ceremony of this day are such as I find it difficult to utter in words. I do not think it strange that, when that great master of eloquence, Edmund Burke, stood where I now stand, he faltered and remained mute. Doubtless the multitude of thoughts which rushed into his mind was such as even he could not easily arrange or express. In truth there are few spectacles more striking or affecting than that which a great historical place of education presents on a solemn public day. There is something strangely interesting in the contrast between the venerable antiquity of the body and the fresh and ardent youth of the great majority of the members. Recollections and hopes crowd upon us together. The past and the future are at once brought close to us. Our thoughts wander back to the time when the foundations of this ancient building were laid, and forward to the time when those whom it is our office to guide and to teach will be the guides and teachers of our posterity. On the present occasion we may, with peculiar propriety, give such thoughts their course. For it has chanced that my magistracy has fallen on a great secular epoch. This is the four hundredth year of the existence of your University. At such jubilees, jubilees of which no individual sees more than one, it is natural, and it is good, that a society like this, a society which survives all the transitory parts of which it is composed, a society which has a corporate existence and a per-

petual succession, should review its annals, should retrace the stages of its growth from infancy to maturity, and should try to find, in the experience of generations which have passed away, lessons which may be profitable to generations yet unborn.

The retrospect is full of interest and instruction. Perhaps it may be doubted whether, since the Christian era, there has been any point of time more important to the highest interests of mankind than that at which the existence of your University commenced. It was at the moment of a great destruction and of a great creation. Your society was instituted just before the empire of the East perished; that strange empire which, dragging on a languid life through the great age of darkness, connected together the two great ages of light; that empire which, adding nothing to our stores of knowledge, and producing not one man great in letters, in science, or in art, yet preserved, in the midst of barbarism, those masterpieces of Attic genius which the highest minds still contemplate, and long will contemplate, with admiring despair. And at that very time, while the fanatical Moslems were plundering the churches and palaces of Constantinople, breaking in pieces Grecian sculptures, and giving to the flames piles of Grecian eloquence, a few humble German artisans, who little knew that they were calling into existence a power far mightier than that of the victorious Sultan, were busied in cutting and setting the first types. The University came into existence just in time to witness the disappearance of the last trace of the Roman empire, and to witness the publication of the earliest printed book.

At this conjuncture, a conjuncture of unrivalled interest in the history of letters, a man, never to be mentioned without reverence by every lover of letters, held the highest place in Europe. Our just

attachment to that Protestant faith to which our country owes so much must not prevent us from paying the tribute which, on this occasion, and in this place, justice and gratitude demand, to the founder of the University of Glasgow, the greatest of the restorers of learning, Pope Nicholas the Fifth. He had sprung from the common people; but his abilities and his erudition had early attracted the notice of the great. He had studied much and travelled far. He had visited Britain, which, in wealth and refinement, was to his native Tuscany what the back settlements of America now are to Britain. He had lived with the merchant princes of Florence, those men who first ennobled trade by making trade the ally of philosophy, of eloquence, and of taste. It was he who, under the protection of the munificent and discerning Cosmo, arranged the first public library that modern Europe possessed. From privacy your founder rose to a throne; but on the throne he never forgot the studies which had been his delight in privacy. He was the centre of an illustrious group, composed partly of the last great scholars of Greece, and partly of the first great scholars of Italy, Theodore Gaza and George of Trebizond, Bessarion and Filelfo, Marsilio Ficino and Poggio Bracciolini. By him was founded the Vatican Library, then and long after the most precious and the most extensive collection of books in the world. By him were carefully preserved the most valuable intellectual treasures which had been snatched from the wreck of the Byzantine empire. His agents were to be found everywhere, in the bazaars of the farthest East, in the monasteries of the farthest West, purchasing or copying wormeaten parchments, on which were traced words worthy of immortality. Under his patronage were prepared accurate Latin versions of many precious remains of Greek poets and philosophers. But no department

of literature owes so much to him as history. By him were introduced to the knowledge of Western Europe two great and unrivalled models of historical composition, the work of Herodotus and the work of Thucydides. By him, too, our ancestors were first made acquainted with the graceful and lucid simplicity of Xenophon and with the manly good sense of Polybius.

It was while he was occupied with cares like these that his attention was called to the intellectual wants of this region, a region now swarming with population, rich with culture, and resounding with the clang of machinery, a region which now sends forth fleets laden with its admirable fabrics to the lands of which, in his days, no geographer had ever heard, then a wild, a poor, a half barbarous tract, lying on the utmost verge of the known world. He gave his sanction to the plan of establishing a University at Glasgow, and bestowed on the new seat of learning all the privileges which belonged to the University of Bologna. I can conceive that a pitying smile passed over his face as he named Bologna and Glasgow together. At Bologna he had long studied. No spot in the world had been more favoured by nature or by art. The surrounding country was a fruitful and sunny country, a country of cornfields and vineyards. In the city, the house of Bentivoglio bore rule, a house which vied with the house of Medici in taste and magnificence, which has left to posterity noble palaces and temples, and which gave a splendid patronage to arts and letters. Glasgow your founder just knew to be a poor, a small, a rude town, a town, as he would have thought, not likely ever to be great and opulent; for the soil, compared with the rich country at the foot of the Apennines, was barren, and the climate was such that an Italian shuddered at the thought of it. But it is not on the fertility of the

soil, it is not on the mildness of the atmosphere, that the prosperity of nations chiefly depends. Slavery and superstition can make Campania a land of beggars, and can change the plain of Enna into a desert. Nor is it beyond the power of human intelligence and energy, developed by civil and spiritual freedom, to turn sterile rocks and pestilential marshes into cities and gardens. Enlightened as your founder was, he little knew that he was himself a chief agent in a great revolution physical and moral, political and religious, in a revolution destined to make the last first and the first last, in a revolution destined to invert the relative positions of Glasgow and Bologna. We cannot, I think, better employ a few minutes than in reviewing the stages of this great change in human affairs.

The review shall be short. Indeed I cannot do better than pass rapidly from century to century. Look at the world, then, a hundred years after the seal of Nicholas had been affixed to the instrument which called your college into existence. We find Europe, we find Scotland especially, in the agonies of that great revolution which we emphatically call the Reformation. The liberal patronage which Nicholas, and men like Nicholas, had given to learning, and of which the establishment of this seat of learning is not the least remarkable instance, had produced an effect which they had never contemplated. Ignorance was the talisman on which their power depended; and that talisman they had themselves broken. They had called in Knowledge as a handmaid to decorate Superstition, and their error produced its natural effect. I need not tell you what a part the votaries of classical learning, and especially the votaries of Greek learning, the Humanists as they were then called, bore in the great movement against spiritual tyranny. They formed, in fact, the vanguard of that

movement. Every one of the chief Reformers—I do not at this moment remember a single exception—was a Humanist. Almost every eminent Humanist in the north of Europe was, according to the measure of his uprightness and courage, a Reformer. In a Scottish University I need hardly mention the names of Knox, of Buchanan, of Melville, of Secretary Maitland. In truth, minds daily nourished with the best literature of Greece and Rome necessarily grew too strong to be trammelled by the cobwebs of the scholastic divinity; and the influence of such minds was now rapidly felt by the whole community; for the invention of printing had brought books within the reach even of yeomen and of artisans. From the Mediterranean to the Frozen Sea, therefore, the public mind was everywhere in a ferment; and nowhere was the ferment greater than in Scotland. It was in the midst of martyrdoms and proscriptions, in the midst of a war between power and truth, that the first century of the existence of your University closed.

Pass another hundred years; and we are in the midst of another revolution. The war between Popery and Protestantism had, in this island, been terminated by the victory of Protestantism. But from that war another war had sprung, the war between Prelacy and Puritanism. The hostile religious sects were allied, intermingled, confounded with hostile political parties. The monarchical element of the constitution was an object of almost exclusive devotion to the Prelatist. The popular element of the constitution was especially dear to the Puritan. At length an appeal was made to the sword. Puritanism triumphed; but Puritanism was already divided against itself. Independency and Republicanism were on one side, Presbyterianism and limited Monarchy on the other. It was in the very darkest part of that dark time, it was in the

midst of battles, sieges, and executions, it was when the whole world was still aghast at the awful spectacle of a British King standing before a judgment seat and laying his neck on a block, it was when the mangled remains of the Duke of Hamilton had just been laid in the tomb of his house, it was when the head of the Marquess of Montrose had just been fixed on the Tolbooth of Edinburgh, that your University completed her second century.

A hundred years more; and we have at length reached the beginning of a happier period. Our civil and religious liberties had indeed been bought with a fearful price. But they had been bought. The price had been paid. The last battle had been fought on British ground. The last black scaffold had been set up on Tower Hill. The evil days were over. A bright and tranquil century, a century of religious toleration, of domestic peace, of temperate freedom, of equal justice, was beginning. That century is now closing. When we compare it with any equally long period in the history of any other great society, we shall find abundant cause for thankfulness to the Giver of all good. Nor is there any place in the whole kingdom better fitted to excite this feeling than the place where we are now assembled. For in the whole kingdom we shall find no district in which the progress of trade, of manufactures, of wealth, and of the arts of life, has been more rapid than in Clydesdale. Your University has partaken largely of the prosperity of this city and of the surrounding region. The security, the tranquillity, the liberty, which have been propitious to the industry of the merchant and of the manufacturer, have been also propitious to the industry of the scholar. To the last century belong most of the names of which you justly boast. The time would fail me if I attempted to do justice to the memory of all the illus-

trious men who, during that period, taught or learned wisdom within these ancient walls; geometricians, anatomists, jurists, philologists, metaphysicians, poets; Simpson and Hunter, Millar and Young, Reid and Stewart; Campbell, whose coffin was lately borne to a grave in that renowned transept which contains the dust of Chaucer, of Spenser, and of Dryden; Black, whose discoveries form an era in the history of chemical science; Adam Smith, the greatest of all the masters of political science; James Watt, who, perhaps, did more than any single man has done, since the New Atlantis of Bacon was written, to accomplish that glorious prophecy. We now speak the language of humility when we say that the University of Glasgow need not fear a comparison with the University of Bologna.

A fifth secular period is about to commence. There is no lack of alarmists who will tell you that it is about to commence under evil auspices. But from me you must expect no such gloomy prognostications. I have heard them too long and too constantly to be scared by them. Ever since I began to make observations on the state of my country, I have been seeing nothing but growth, and hearing of nothing but decay. The more I contemplate our noble institutions, the more convinced I am that they are sound at heart, that they have nothing of age but its dignity, and that their strength is still the strength of youth. The hurricane, which has recently overthrown so much that was great and that seemed durable, has only proved their solidity. They still stand, august and immovable, while dynasties and churches are lying in heaps of ruin all around us. I see no reason to doubt that, by the blessing of God on a wise and temperate policy, on a policy of which the principle is to preserve what is good by reforming in time what is evil, our civil institutions may be

preserved unimpaired to a late posterity, and that, under the shade of our civil institutions, our academical institutions may long continue to flourish.

I trust, therefore, that, when a hundred years more have run out, this ancient College will still continue to deserve well of our country and of mankind. I trust that the installation of 1949 will be attended by a still greater assembly of students than I have the happiness now to see before me. That assemblage, indeed, may not meet in the place where we have met. These venerable halls may have disappeared. My successor may speak to your successors in a more stately edifice, in an edifice which, even among the magnificent buildings of the future Glasgow, will still be admired as a fine specimen of the architecture which flourished in the days of the good Queen Victoria. But, though the site and the walls may be new, the spirit of the institution will, I hope, be still the same. My successor will, I hope, be able to boast that the fifth century of the University has even been more glorious than the fourth. He will be able to vindicate that boast by citing a long list of eminent men, great masters of experimental science, of ancient learning, of our native eloquence, ornaments of the senate, the pulpit, and the bar. He will, I hope, mention with high honour some of my young friends who now hear me; and he will, I also hope, be able to add that their talents and learning were not wasted on selfish or ignoble objects, but were employed to promote the physical and moral good of their species, to extend the empire of man over the material world, to defend the cause of civil and religious liberty against tyrants and bigots, and to defend the cause of virtue and order against the enemies of all divine and human laws. I have now given utterance to a part, and to a part only, of the recollections and anticipations of which,

on this solemn occasion, my mind is full. I again thank you for the honour which you have bestowed on me; and I assure you that, while I live, I shall never cease to take a deep interest in the welfare and fame of the body with which, by your kindness, I have this day become connected.

A SPEECH

DELIVERED AT

EDINBURGH ON THE 2ND OF NOVEMBER, 1852.

At the General Election of 1852 the votes for the City of Edinburgh stood thus:

Mr. Macaulay	1872
Mr. Cowan	1754
The Lord Provost	1559
Mr. Bruce	1066
Mr. Campbell	686

On the second of November the Electors assembled in the Music Hall to meet the representative whom they had, without any solicitation on his part, placed at the head of the poll. On this occasion the following Speech was delivered.

GENTLEMEN, I thank you from my heart for this kind reception. In truth, it has almost overcome me. Your good opinion and your good will were always very valuable to me, far more valuable than any vulgar object of ambition, far more valuable than any office, however lucrative or dignified. In truth, no office, however lucrative or dignified, would have tempted me to do what I have done at your summons, to leave again the happiest and most tranquil of all retreats for the bustle of political life. But the honour which you have conferred upon me, an honour of which the greatest men might well be proud, an honour which it is in the power only of a free people

to bestow, has laid on me such an obligation that I should have thought it ingratitude, I should have thought it pusillanimity, not to make at least an effort to serve you.

And here, Gentlemen, we meet again in kindness after a long separation. It is more than five years since I last stood in this very place; a large part of human life. There are few of us on whom those five years have not set their mark, few circles from which those five years have not taken away what can never be replaced. Even in this multitude of friendly faces I look in vain for some which would on this day have been lighted up with joy and kindness. I miss one venerable man, who, before I was born, in evil times, in times of oppression and of corruption, had adhered, with almost solitary fidelity, to the cause of freedom, and whom I knew in advanced age, but still in the full vigour of mind and body, enjoying the respect and gratitude of his fellow citizens. I should, indeed, be most ungrateful if I could, on this day, forget Sir James Craig, his public spirit, his judicious counsel, his fatherly kindness to myself. And Jeffrey—with what an effusion of generous affection he would, on this day, have welcomed me back to Edinburgh! He too is gone; but the remembrance of him is one of the many ties which bind me to the city once dear to his heart, and still inseparably associated with his fame.

But, Gentlemen, it is not only here that, on entering again, at your call, a path of life which I believed that I had quitted for ever, I shall be painfully reminded of the changes which the last five years have produced. In Parliament I shall look in vain for virtues which I loved, and for abilities which I admired. Often in debate, and never more than when we discuss those questions of colonial policy which are every day acquiring a new interest, I shall remember with regret how much eloquence and wit,

how much acuteness and knowledge, how many engaging qualities, how many fair hopes, are buried in the grave of poor Charles Buller. There were other men, men with whom I had no political connection and little personal connection, men to whom I was, during a great part of my public life, honestly opposed, but of whom I cannot now think without grieving that their wisdom, their experience, and the weight of their great names can never more, in the hour of need, bring help to the nation or to the throne. Such were those two eminent men whom I left at the height, one of civil, the other of military fame; one the oracle of the House of Commons, the other the oracle of the House of Lords. There were parts of their long public life which they would themselves, I am persuaded, on a calm retrospect, have allowed to be justly censurable. But it is impossible to deny that each in his own department saved the State; that one brought to a triumphant close the most formidable conflict in which this country was ever engaged with a foreign enemy; and that the other, at an immense sacrifice of personal feeling and personal ambition, freed us from an odious monopoly, which could not have existed many years longer without producing fearful intestine discords. I regret them both: but I peculiarly regret him who is associated in my mind with the place to which you have sent me. I shall hardly know the House of Commons without Sir Robert Peel. On the first evening on which I took my seat in that House, more than two and twenty years ago, he held the highest position among the Ministers of the Crown who sate there. During all the subsequent years of my parliamentary service I scarcely remember one important discussion in which he did not bear a part with conspicuous ability. His figure is now before me: all the tones of his voice are in my ears; and

the pain with which I think that I shall never hear them again would be embittered by the recollection of some sharp encounters which took place between us, were it not that at last there was an entire and cordial reconciliation, and that, only a very few days before his death, I had the pleasure of receiving from him marks of kindness and esteem of which I shall always cherish the recollection.

But, Gentlemen, it is not only by those changes which the natural law of mortality produces, it is not only by the successive disappearances of eminent men that the face of the world has been changed during the five years which have elapsed since we met here last. Never since the origin of our race have there been five years more fertile of great events, five years which have left behind them a more awful lesson. We have lived many lives in that time. The revolutions of ages have been compressed into a few months. France, Germany, Hungary, Italy,—what a history has theirs been! When we met here last, there was in all of those countries an outward show of tranquillity; and there were few, even of the wisest among us, who imagined what wild passions, what wild theories, were fermenting under that peaceful exterior. An obstinate resistance to a reasonable reform, a resistance prolonged but for one day beyond the time, gave the signal for the explosion; and in an instant, from the borders of Russia to the Atlantic Ocean, every thing was confusion and terror. The streets of the greatest capitals of Europe were piled up with barricades, and were streaming with civil blood. The house of Orleans fled from France: the Pope fled from Rome: the Emperor of Austria was not safe at Vienna. There were popular institutions in Florence; popular institutions at Naples. One democratic convention sat at Berlin; another democratic convention at Frankfort. You remember, I

am sure, but too well, how some of the wisest and most honest friends of liberty, though inclined to look with great indulgence on the excesses inseparable from revolutions, began first to doubt and then to despair of the prospects of mankind. You remember how all sorts of animosity, national, religious, and social, broke forth together. You remember how with the hatred of discontented subjects to their governments was mingled the hatred of race to race and of class to class. For myself, I stood aghast; and though naturally of a sanguine disposition, I did for one moment doubt whether the progress of society was not about to be arrested, nay, to be suddenly and violently turned back; whether we were not doomed to pass in one generation from the civilisation of the nineteenth century to the barbarism of the fifth. I remembered that Adam Smith and Gibbon had told us that the dark ages were gone, never more to return, that modern Europe was in no danger of the fate which had befallen the Roman empire. That flood, they said, would no more return to cover the earth: and they seemed to reason justly: for they compared the immense strength of the enlightened part of the world with the weakness of the part which remained savage; and they asked whence were to come the Huns and the Vandals who should again destroy civilisation? It had not occurred to them that civilisation itself might engender the barbarians who should destroy it. It had not occurred to them that in the very heart of great capitals, in the neighbourhood of splendid palaces, and churches, and theatres, and libraries, and museums, vice and ignorance might produce a race of Huns fiercer than those who marched under Attila, and of Vandals more bent on destruction than those who followed Genseric. Such was the danger. It passed by. Civilisation was saved; but at what a price! The tide of popular

feeling turned and ebbed almost as fast as it had risen. Imprudent and obstinate opposition to reasonable demands had brought on anarchy; and as soon as men had a near view of anarchy they fled in terror to crouch at the feet of despotism. To the dominion of mobs armed with pikes succeeded the sterner and more lasting dominion of disciplined armies. The Papacy rose from its debasement; rose more intolerant and insolent than before; intolerant and insolent as in the days of Hildebrand; intolerant and insolent to a degree which dismayed and disappointed those who had fondly cherished the hope that the spirit which had animated the Crusaders and the Inquisitors had been mitigated by the lapse of years and by the progress of knowledge. Through all that vast region, where little more than four years ago we looked in vain for any stable authority, we now look in vain for any trace of constitutional freedom. And we, Gentlemen, in the meantime, have been exempt from both those calamities which have wrought ruin all around us. The madness of 1848 did not subvert the British throne. The reaction which followed has not destroyed British liberty.

And why is this? Why has our country, with all the ten plagues raging around her, been a land of Goshen? Everywhere else was the thunder, and the fire running along the ground,—a very grievous storm,—a storm such as there was none like it since man was on the earth; yet every thing tranquil here; and then again thick night, darkness that might be felt; and yet light in all our dwellings. We owe this singular happiness, under the blessing of God, to a wise and noble constitution, the work of many generations of great men. Let us profit by experience; and let us be thankful that we profit by the experience of others, and not by our own. Let us prize our constitution: let us purify it: let us amend

it; but let us not destroy it. Let us shun extremes, not only because each extreme is in itself a positive evil, but also because each extreme necessarily engenders its opposite. If we love civil and religious freedom, let us in the day of danger uphold law and order. If we are zealous for law and order, let us prize, as the best safeguard of law and order, civil and religious freedom.

Yes, Gentlemen; if I am asked why we are free with servitude all around us, why our Habeas Corpus Act has not been suspended, why our press is still subject to no censor, why we still have the liberty of association, why our representative institutions still abide in all their strength, I answer, It is because in the year of revolutions we stood firmly by our Government in its peril; and, if I am asked why we stood by our Government in its peril, when men all around us were engaged in pulling Governments down, I answer, It was because we knew that though our Government was not a perfect Government, it was a good Government, that its faults admitted of peaceable and legal remedies, that it had never inflexibly opposed just demands, that we had obtained concessions of inestimable value, not by beating the drum, not by ringing the tocsin, not by tearing up the pavement, not by running to the gunsmiths' shops to search for arms, but by the mere force of reason and public opinion. And, Gentlemen, preeminent among those pacific victories of reason and public opinion, the recollection of which chiefly, I believe, carried us safely through the year of revolutions and through the year of counter-revolutions, I would place two great reforms, inseparably associated, one with the memory of an illustrious man, who is now beyond the reach of envy, the other with the name of another illustrious man, who is still, and, I hope, long will be, a living mark for detraction. I

speak of the great commercial reform of 1846, the work of Sir Robert Peel, and of the great parliamentary reform of 1832, the work of many eminent statesmen, among whom none was more conspicuous than Lord John Russell. I particularly call your attention to those two great reforms, because it will, in my opinion, be the especial duty of that House of Commons in which, by your distinguished favour, I have a seat, to defend the commercial reform of Sir Robert Peel, and to perfect and extend the parliamentary reform of Lord John Russell.

With respect to the commercial reform, though I say it will be a sacred duty to defend it, I do not apprehend that we shall find the task very difficult. Indeed, I doubt whether we have any reason to apprehend a direct attack upon the system now established. From the expressions used during the last session, and during the late elections, by the Ministers and their adherents, I should, I confess, find it utterly impossible to draw any inference whatever. They have contradicted each other; and they have contradicted themselves. Nothing would be easier than to select from their speeches passages which would prove them to be Freetraders, and passages which would prove them to be Protectionists. But, in truth, the only inference which can properly be drawn from a speech of one of these gentlemen in favour of Free Trade is, that, when he spoke, he was standing for a town; and the only inference which can be drawn from the speech of another in favour of Protection is, that, when he spoke, he was standing for a county. I quitted London in the heat of the elections. I left behind me a Tory candidate for Westminster and a Tory candidate for Middlesex, loudly proclaiming themselves Derbyites and Freetraders. All along my journey through Berkshire and Wiltshire I heard nothing but the cry of Derby

and Protection; but when I got to Bristol, the cry was Derby and Free Trade again. On one side of the Wash, Lord Stanley, the Under-Secretary of State for the Foreign Department, a young nobleman of great promise, a young nobleman who appears to me to inherit a large portion of his father's ability and energy, held language which was universally understood to indicate that the Government had altogether abandoned all thought of Protection. Lord Stanley was addressing the inhabitants of a town. Meanwhile, on the other side of the Wash, the Chancellor of the Duchy of Lancaster was haranguing the farmers of Lincolnshire; and, when somebody took it upon him to ask, "What will you do, Mr. Christopher, if Lord Derby abandons Protection?" the Chancellor of the Duchy refused to answer a question so monstrous, so insulting to Lord Derby. "I will stand by Lord Derby," he said, "because I know that Lord Derby will stand by Protection." Well, these opposite declarations of two eminent persons, both likely to know the mind of Lord Derby on the subject, go forth, and are taken up by less distinguished adherents of the party. The Tory candidate for Leicestershire says, "I put faith in Mr. Christopher: while you see Mr. Christopher in the Government, you may be assured that agriculture will be protected." But, in East Surrey, which is really a suburb of London, I find the Tory candidate saying, "Never mind Mr. Christopher. I trust to Lord Stanley. What should Mr. Christopher know on the subject? He is not in the Cabinet: he can tell you nothing about it." Nay, these tactics were carried so far that Tories who had formerly been for Free Trade, turned Protectionists if they stood for counties; and Tories, who had always been furious Protectionists, declared for Free Trade, without scruple or shame, if they stood for large

towns. Take for example Lord Maidstone. He was once one of the most vehement Protectionists in England, and put forth a small volume, which, as I am an elector of Westminster, and as he was a candidate for Westminster, I thought it my duty to buy, in order to understand his opinions. It is entitled Free Trade Hexameters. Of the poetical merits of Lord Maidstone's hexameters I shall not presume to give an opinion. You may all form an opinion for yourselves by ordering copies. They may easily be procured: for I was assured, when I bought mine in Bond Street, that the supply on hand was still considerable. But of the political merits of Lord Maidstone's hexameters I can speak with confidence; and it is impossible to conceive a fiercer attack, according to the measure of the power of the assailant, than that which his lordship made on Sir Robert Peel's policy. On the other hand, Sir Fitzroy Kelly, who is now Solicitor General, and who was Solicitor General under Sir Robert Peel, voted steadily with Sir Robert Peel, doubtless from a regard to the public interest, which would have suffered greatly by the retirement of so able a lawyer from the service of the Crown. Sir Fitzroy did not think it necessary to lay down his office even when Sir Robert Peel brought in the bill which established a free trade in corn. But unfortunately Lord Maidstone becomes a candidate for the City of Westminster, and Sir Fitzroy Kelly stands for an agricultural county. Instantly, therefore, Lord Maidstone forgets his verses, and Sir Fitzroy Kelly forgets his votes. Lord Maidstone declares himself a convert to the opinions of Sir Robert Peel; and Sir Robert Peel's own Solicitor General lifts up his head intrepidly, and makes a speech, apparently composed out of Lord Maidstone's hexameters.

It is, therefore, Gentlemen, utterly impossible for

me to pretend to infer, from the language held by the members of the Government and their adherents, what course they will take on the subject of Protection. Nevertheless I confidently say that the system established by Sir Robert Peel is perfectly safe. The law which repealed the Corn Laws stands now on a much firmer foundation than when it was first passed. We are stronger than ever in reason; and we are stronger than ever in numbers. We are stronger than ever in reason, because what was only prophecy is now history. No person can now question the salutary effect which the repeal of the Corn Laws has had on our trade and industry. We are stronger than ever in numbers. You, I am sure, recollect the time when a formidable opposition to the repeal of the Corn Laws was made by a class which was most deeply interested in that repeal; I mean by the labouring classes. You recollect that, in many large towns, ten years ago, the friends of Free Trade could not venture to call meetings for the purpose of petitioning against the Corn Laws, for fear of being interrupted by a crowd of working people, who had been taught by a certain class of demagogues to say that the question was one in which working people had no interest, that it was purely a capitalist's question, that, if the poor man got a large loaf instead of a small one, he would get from the capitalist only a sixpence instead of a shilling. I never had the slightest faith in those doctrines. Experience even then seemed to me completely to confute them. I compared place with place; and I found that, though bread was dearer in England than in Ohio, wages were higher in Ohio than in England. I compared time with time; and I saw that those times when bread was cheapest in England, within my own memory, were also the times in which the condition of the labouring classes was the happiest. But now

the experiment has been tried in a manner which admits of no dispute. I should be glad to know, if there were now an attempt made to impose a tax on corn, what demagogue would be able to bring a crowd of working men to hold up their hands in favour of such a tax. Thus strong, Gentlemen, in reason, and thus strong in numbers, we need, I believe, apprehend no direct attack on the principles of Free Trade. It will, however, be one of the first duties of your representatives to be vigilant that no indirect attack shall be made on these principles; and to take care that in our financial arrangements no undue favour shall be shown to any class.

With regard to the other question which I have mentioned, the question of Parliamentary Reform, I think that the time is at hand when that question will require the gravest consideration, when it will be necessary to reconsider the Reform Act of 1832, and to amend it temperately and cautiously, but in a large and liberal spirit. I confess that, in my opinion, this revision cannot be made with advantage, except by the Ministers of the Crown. I greatly doubt whether it will be found possible to carry through any plan of improvement if we have not the Government heartily with us; and I must say that from the present Administration I can, as to that matter, expect nothing good. What precisely I am to expect from them I do not know, whether the most obstinate opposition to every change, or the most insanely violent change. If I look to their conduct, I find the gravest reasons for apprehending that they may at one time resist the most just demands, and at another time, from the merest caprice, propose the wildest innovations. And I will tell you why I entertain this opinion. I am sorry that, in doing so, I must mention the name of a gentleman for whom, personally, I have the highest respect; I mean Mr. Walpole, the

Secretary of State for the Home Department. My own acquaintance with him is slight; but I know him well by character; and I believe him to be an honourable, an excellent, an able man. No man is more esteemed in private life: but of his public conduct I must claim the right to speak with freedom; and I do so with the less scruple because he has himself set me an example of that freedom, and because I am really now standing on the defensive. Mr. Walpole lately made a speech to the electors of Midhurst; and in that speech he spoke personally of Lord John Russell as one honourable man should speak of another, and as, I am sure, I wish always to speak of Mr. Walpole. But in Lord John's public conduct Mr. Walpole found many faults. Chief among those faults was this, that his lordship had reopened the question of reform. Mr. Walpole declared himself to be opposed on principle to organic change. He justly said that if, unfortunately, organic change should be necessary, whatever was done ought to be done with much deliberation and with caution almost timorous: and he charged Lord John with having neglected these plain rules of prudence. I was perfectly thunderstruck when I read the speech: for I could not but recollect that the most violent and democratic change that ever was proposed within the memory of the oldest man had been proposed but a few weeks before by this same Mr. Walpole, as the organ of the present Government. Do you remember the history of the Militia Bill? In general, when a great change in our institutions is to be proposed from the Treasury Bench, the Minister announces his intention some weeks before. There is a great attendance: there is the most painful anxiety to know what he is going to recommend. I well remember,—for I was present,—with what breathless suspense six hundred persons

waited on the first of March, 1831, to hear Lord John Russell explain the principles of his Reform Bill. But what was his Reform Bill to the Reform Bill of the Derby Administration? At the end of a night, in the coolest way possible, without the smallest notice, Mr. Walpole proposed to add to the tail of the Militia Bill a clause to the effect, that every man who had served in the Militia for two years should have a vote for the county. What is the number of those voters who were to be entitled to vote in this way for counties? The militia of England is to consist of eighty thousand men; and the term of service is to be five years. In ten years the number will be one hundred and sixty thousand; in twenty years, three hundred and twenty thousand; and in twenty-five years, four hundred thousand. Some of these new electors will, of course, die off in twenty-five years, though the lives are picked lives, remarkably good lives. What the mortality is likely to be I do not accurately know; but any actuary will easily calculate it for you. I should say, in round numbers, that you will have, when the system has been in operation for a generation, an addition of about three hundred thousand to the county constituent bodies; that is to say, six thousand voters on the average will be added to every county in England and Wales. That is surely an immense addition. And what is the qualification? Why, the first qualification is youth. These electors are not to be above a certain age; but the nearer you can get them to eighteen the better. The second qualification is poverty. The elector is to be a person to whom a shilling a day is an object. The third qualification is ignorance; for I venture to say that, if you take the trouble to observe the appearance of those young fellows who follow the recruiting sergeant in the streets, you will at once say that,

among our labouring classes, they are not the most educated, they are not the most intelligent. That they are brave, stout lads, I fully believe. Lord Hardinge tells me that he never saw a finer set of young men; and I have not the slightest doubt that, if necessary, after a few weeks' training, they will be found standing up for our firesides against the best disciplined soldiers that the Continent can produce. But these are not the qualifications which fit men to choose legislators. A young man who goes from the ploughtail into the army is generally rather thoughtless and disposed to idleness. Oh! but there is another qualification which I had forgotten: the voter must be five feet two. There is a qualification for you! Only think of measuring a man for the franchise! And this is the work of a Conservative Government, this plan which would swamp all the counties in England with electors who possess the Derby-Walpole qualifications; that is to say, youth, poverty, ignorance, a roving disposition, and five feet two. Why, what right have people who have proposed such a change as this to talk about—I do not say Lord John Russell's imprudence—but the imprudence of Ernest Jones or of any other Chartist? The Chartists, to do them justice, would give the franchise to wealth as well as to poverty, to knowledge as well as to ignorance, to mature age as well as to youth. But to make a qualification compounded of disqualifications is a feat of which the whole glory belongs to our Conservative rulers. This astounding proposition was made, I believe, in a very thin House: but the next day the House was full enough, everybody having come down to know what was going to happen. One asked, why not this? and another, why not that? Are all the regular troops to have the franchise? all the policemen? all the sailors? for,

if you give the franchise to ploughboys of twenty-one, what class of honest Englishmen and Scotchmen can you with decency exclude? But up gets the Home Secretary, and informs the House that the plan had not been sufficiently considered, that some of his colleagues were not satisfied, and that he would not press his proposition. Now, if it had happened to me to propose such a reform at one sitting of the House, and at the next sitting to withdraw it, because it had not been well considered, I do think that, to the end of my life, I never should have talked about the exceeding imprudence of reopening the question of reform; I should never have ventured to read any other man a lecture about the caution with which all plans of organic change ought to be framed. I repeat that, if I am to judge from the language of the present Ministers, taken in connection with this solitary instance of their legislative skill in the way of reform, I am utterly at a loss what to expect. On the whole, what I do expect is that they will offer a pertinacious, vehement, provoking opposition to safe and reasonable change, and that then, in some moment of fear or caprice, they will bring in, and fling on the table, in a fit of desperation or levity, some plan which will loosen the very foundations of society.

For my own part, I think that the question of Parliamentary Reform is one which must soon be taken up; but it ought to be taken up by the Government; and I hope, before long, to see in office a Ministry which will take it up in earnest. I dare say that you will not suspect me of saying so from any interested feeling. In no case whatever shall I again be a member of any Ministry. During what may remain of my public life, I shall be the servant of none but you. I have nothing to ask of any government, except that protection which every government owes to a faithful and loyal subject of the Queen.

But I do hope to see in office before long a Ministry which will treat this great question as it should be treated. It will be the duty of that Ministry to revise the distribution of power. It will be the duty of that Ministry to consider whether small constituent bodies, notoriously corrupt, and proved to be corrupt, such, for example, as Harwich, ought to retain the power of sending members to Parliament. It will be the duty of such a Ministry to consider whether small constituent bodies, even less notoriously corrupt, ought to have, in the counsels of the empire, a share as great as that of the West Riding of York, and twice as great as that of the county of Perth. It will be the duty of such a Ministry to consider whether it may not be possible, without the smallest danger to peace, law, and order, to extend the elective franchise to classes of the community which do not now possess it. As to universal suffrage, on that subject you already know my opinions; and I now come before you with those opinions strengthened by every thing which, since I last professed them, has passed in Europe. We now know, by the clearest of all proofs, that universal suffrage, even united with secret voting, is no security against the establishment of arbitrary power. But, Gentlemen, I do look forward, and at no very remote period, to an extension of the franchise, such as I once thought unsafe. I believe that such an extension will, by the course of events, be brought about in the very best and happiest way. Perhaps I may be sanguine: but I think that good times are coming for the labouring classes of this country. I do not entertain that hope because I expect that Fourierism, or Saint Simonianism, or Socialism, or any of those other "isms" for which the plain English word is "robbery," will prevail. I know that such schemes only aggravate the misery which they pretend to relieve. I know that it is possible, by legis-

lation, to make the rich poor, but that it is utterly impossible to make the poor rich. But I believe that the progress of experimental science, the free intercourse of nation with nation, the unrestricted influx of commodities from countries where they are cheap, and the unrestricted efflux of labour towards countries where it is dear, will soon produce, nay, I believe that they are beginning to produce, a great and most blessed social revolution. I need not tell you, gentlemen, that in those colonies which have been planted by our race,—and, when I speak of our colonies, I speak as well of those which have separated from us as of those which still remain united to us,—I need not tell you that in our colonies the condition of the labouring man has long been far more prosperous than in any part of the Old World. And why is this? Some people tell you that the inhabitants of Pennsylvania and New England are better off than the inhabitants of the Old World, because the United States have a republican form of government. But we know that the inhabitants of Pennsylvania and New England were more prosperous than the inhabitants of the Old World when Pennsylvania and New England were as loyal as any part of the dominions of George the First, George the Second, and George the Third; and we know that in Van Diemen's Land, in New Zealand, in Australasia, in New Brunswick, in Canada, the subjects of Her Majesty are as prosperous as they could be under the government of a President. The real cause is that, in these new countries where there is a boundless extent of fertile land, nothing is easier than for the labourer to pass from the place which is overstocked with labour to the place which is understocked; and that thus both he who moves and he who stays always have enough. This it is which keeps up the prosperity of the Atlantic States of the

Union. They pour their population back to the Ohio, across the Ohio to the Mississippi, and beyond the Mississippi to the Rocky Mountains. Everywhere the desert is receding before the advancing flood of human life and civilisation; and, in the meantime, those who are left behind enjoy abundance, and never endure such privations as in old countries too often befall the labouring classes. And why has not the condition of our labourers been equally fortunate? Simply, as I believe, on account of the great distance which separates our country from the new and unoccupied part of the world, and on account of the expense of traversing that distance. Science, however, has abridged, and is abridging, that distance: science has diminished, and is diminishing, that expense. Already New Zealand is, for all practical purposes, nearer to us than New England was to the Puritans who fled thither from the tyranny of Laud. Already the ports of North America, Halifax, Boston, and New York, are nearer to us than, within the memory of persons now living, the Island of Skye and the county of Donegal were to London. Already emigration is beginning to produce the same effect here which it has produced on the Atlantic States of the Union. And do not imagine that our countryman who goes abroad is altogether lost to us. Even if he goes from under the dominion of the British Queen and the protection of the British flag, he will still, under the benignant system of free trade, continue to be bound to us by close ties. If he ceases to be a neighbour, he is still a benefactor and a customer. Go where he may, if you will but maintain that system inviolate, it is for us that he is turning the forests into cornfields on the banks of the Mississippi; it is for us that he is tending his sheep and preparing his fleeces in the heart of Australasia; and in the meantime it is from us that he receives those commodities

which are produced with most advantage in old societies, where great masses of capital have been accumulated. His candlesticks and his pots and his pans come from Birmingham; his knives from Sheffield; the light cotton jacket which he wears in summer from Manchester, the good cloth coat which he wears in winter from Leeds; and in return he sends us back, from what was lately a wilderness, the good flour out of which is made the large loaf which the British labourer divides among his children. I believe that it is in these changes that we shall see the best solution of the question of the franchise. We shall make our institutions more democratic than they are, not by lowering the franchise to the level of the great mass of the community, but by raising, in a time which will be very short when compared with the existence of a nation, the great mass up to the level of the franchise.

I feel that I must stop. I had meant to advert to some other subjects. I had meant to say something about the ballot, to which, as you know, I have always been favourable; something about triennial parliaments, to which, as you know, I have always been honestly opposed; something about your University tests; something about the cry for religious equality which has lately been raised in Ireland; but I feel that I cannot well proceed. I have only strength to thank you again, from the very bottom of my heart, for the great honour which you have done me in choosing me, without solicitation, to represent you in Parliament. I am proud of our connection; and I shall try to act in such a manner that you may not be ashamed of it.

A SPEECH

DELIVERED IN

THE HOUSE OF COMMONS ON THE 1ST OF JUNE, 1853.

On the first of June, 1853, Lord Hotham, Member for Kent, moved the third reading of a Bill of which the chief object was to make the Master of the Rolls incapable of sitting in the House of Commons. Mr. Henry Drummond, Member for Surrey, moved that the Bill should be read a third time that day six months. In support of Mr. Drummond's amendment the following Speech was made.

The amendment was carried by 224 votes to 123.

I CANNOT, Sir, suffer the House to proceed to a division without expressing the very strong opinion which I have formed on this subject. I shall give my vote, with all my heart and soul, for the amendment moved by my honourable friend the Member for Surrey. I never gave a vote in my life with a more entire confidence that I was in the right; and I cannot but think it discreditable to us that a bill for which there is so little to be said, and against which there is so much to be said, should have been permitted to pass through so many stages without a division.

On what grounds, Sir, does the noble lord, the Member for Kent, ask us to make this change in the law? The only ground, surely, on which a Con-

servative legislator ought ever to propose a change in the law is this, that the law, as it stands, has produced some evil? Is it then pretended that the law, as it stands, has produced any evil? The noble lord himself tells you that it has produced no evil whatever. Nor can it be said that the experiment has not been fairly tried. This House and the office of Master of the Rolls began to exist, probably in the same generation, certainly in the same century. During six hundred years this House has been open to Masters of the Rolls. Many Masters of the Rolls have sate here, and have taken part, with great ability and authority, in our deliberations. To go no further back than the accession of the House of Hanover, Jekyll was a member of this House, and Strange, and Kenyon, and Pepper Arden, and Sir William Grant, and Sir John Copley, and Sir Charles Pepys, and finally Sir John Romilly. It is not even pretended that any one of these eminent persons was ever, on any single occasion, found to be the worse member of this House for being Master of the Rolls, or the worse Master of the Rolls for being a member of this House. And if so, is it, I ask, the part of a wise statesman, is it, I ask still more emphatically, the part of a Conservative statesman, to alter a system which has lasted six centuries, and which has never once, during all those centuries, produced any but good effects, merely because it is not in harmony with an abstract principle?

And what is the abstract principle for the sake of which we are asked to innovate in reckless defiance of all the teaching of experience? It is this; that political functions ought to be kept distinct from judicial functions. So sacred, it seems, is this principle, that the union of the political and judicial characters ought not to be suffered to continue even in a case in which that union has lasted through many

ages without producing the smallest practical inconvenience. "Nothing is so hateful," I quote the words of the noble lord who brought in this bill, "nothing is so hateful as a political judge."

Now, Sir, if I assent to the principle laid down by the noble lord, I must pronounce his bill the most imbecile, the most pitiful, attempt at reform that ever was made. The noble lord is a homœopathist in state medicine. His remedies are administered in infinitesimal doses. If he will, for a moment, consider how our tribunals are constituted, and how our parliament is constituted, he will perceive that the judicial and political character are, through all grades, everywhere combined, everywhere interwoven, and that therefore the evil which he proposes to remove vanishes, as the mathematicians say, when compared with the immense mass of evil which he leaves behind.

It has been asked, and very sensibly asked, why, if you exclude the Master of the Rolls from the House, you should not also exclude the Recorder of the City of London. I should be very sorry to see the Recorder of the City of London excluded. But I must say that the reasons for excluding him are ten times as strong as the reasons for excluding the Master of the Rolls. For it is well known that political cases of the highest importance have been tried by Recorders of the City of London. But why not exclude all Recorders, and all Chairmen of Quarter Sessions? I venture to say that there are far stronger reasons for excluding a Chairman of Quarter Sessions than for excluding a Master of the Rolls. I long ago attended, during two or three years, the Quarter Sessions of a great county. There I constantly saw in the chair an eminent member of this House. An excellent criminal judge he was. Had he been a veteran lawyer, he could hardly have

tried causes more satisfactorily or more expeditiously. But he was a keen politician: he had made a motion which had turned out a Government; and when he died he was a Cabinet Minister. Yet this gentleman, the head of the Blue interest, as it was called, in his county, might have had to try men of the Orange party for rioting at a contested election. He voted for the corn laws; and he might have had to try men for breaches of the peace which had originated in the discontent caused by the corn laws. He was, as I well remember, hooted, and, I rather think, pelted too, by the mob of London for his conduct towards Queen Caroline; and, when he went down to his county, he might have had to sit in judgment on people for breaking windows which had not been illuminated in honour of Her Majesty's victory. This is not a solitary instance. There are, I dare say, in this House, fifty Chairmen of Quarter Sessions. And this is an union of judicial and political functions against which there is really much to be said. For it is important, not only that the administration of justice should be pure, but that it should be unsuspected. Now I am willing to believe that the administration of justice by the unpaid magistrates in political cases is pure: but unsuspected it certainly is not. It is notorious that, in times of political excitement, the cry of the whole democratic press always is that a poor man, who has been driven by distress to outrage, has far harder measure at the Quarter Sessions than at the Assizes. So loud was this cry in 1819 that Mr. Canning, in one of his most eloquent speeches, pronounced it the most alarming of all the signs of the times. See then how extravagantly, how ludicrously inconsistent your legislation is. You lay down the principle that the union of political functions and judicial functions is a hateful abuse. That abuse you determine to remove.

You accordingly leave in this House a crowd of judges who, in troubled times, have to try persons charged with political offences; of judges who have often been accused, truly or falsely, of carrying to the judgment seat their political sympathies and antipathies: and you shut out of the House a single judge whose duties are of such a nature that it has never once, since the time of Edward the First, been even suspected that he or any of his predecessors has, in the administration of justice, favoured a political ally, or wronged a political opponent.

But even if I were to admit, what I altogether deny, that there is something in the functions of the Master of the Rolls which makes it peculiarly desirable that he should not take any part in politics, I should still vote against this bill, as most inconsistent and inefficient. If you think that he ought to be excluded from political assemblies, why do not you exclude him? You do no such thing. You exclude him from the House of Commons; but you leave the House of Lords open to him. Is not the House of Lords a political assembly? And is it not certain that, during several generations, judges have generally had a great ascendency in the House of Lords? A hundred years ago a great judge, Lord Hardwicke, possessed an immense influence there. He bequeathed his power to another great judge, Lord Mansfield. When age had impaired the vigour of Lord Mansfield, the authority which he had, during many years, enjoyed, passed to a third judge, Lord Thurlow. Everybody knows what a dominion that eminent judge, Lord Eldon, exercised over the peers, what a share he took in making and unmaking ministries, with what idolatrous veneration he was regarded by one great party in the State, with what dread and aversion he was regarded by the other. When the long reign of Lord Eldon had

terminated, other judges, Whig and Tory, appeared at the head of contending factions. Some of us can well remember the first ten days of October, 1831. Who, indeed, that lived through those days can ever forget them? It was the most exciting, the most alarming political conjuncture of my time. On the morning of the eighth of October the Reform Bill, after a discussion which had lasted through many nights, was rejected by the Lords. God forbid that I should again see such a crisis! I can never hope again to hear such a debate. It was indeed a splendid display of various talents and acquirements. There are, I dare say, some here who, like myself, watched through the last night of that conflict till the late autumnal dawn, sometimes walking up and down the long gallery, sometimes squeezing ourselves in behind the throne, or below the bar, to catch the eloquence of the great orators who, on that great occasion, surpassed themselves. There I saw, in the foremost ranks, confronting each other, two judges, on one side Lord Brougham, Chancellor of the realm, on the other Lord Lyndhurst, Chief Baron of the Exchequer. How eagerly we hung on their words! How eagerly those words were read before noon by hundreds of thousands in the capital, and, within forty-eight hours, by millions in every part of the kingdom! With what a burst of popular fury the decision of the House was received by the nation! The ruins of Nottingham Castle, the ruins of whole streets and squares at Bristol, proved but too well to what a point the public feeling had been wound up. If it be true that nothing is so hateful to the noble lord, the Member for Kent, as a judge who takes part in political contentions, why does he not bring in a bill to prevent judges from entering those lists in which Lord Brougham and Lord Lyndhurst then encountered each other? But no: the noble lord is

perfectly willing to leave those lists open to the Master of the Rolls. The noble lord's objection is not to the union of the judicial character and the political character. He is quite willing that anywhere but here judges should be politicians. The Master of the Rolls may be the soul of a great party, the head of a great party, the favourite tribune of a stormy democracy, the chief spokesman of a haughty aristocracy. He may do all that declamation and sophistry can do to inflame the passions or mislead the judgment of a senate. But it must not be in this room. He must go a hundred and fifty yards hence. He must sit on a red bench, and not on a green one. He must say, "My Lords," and not "Mr. Speaker." He must say, "Content," and not "Aye." And then he may, without at all shocking the noble lord, be the most stirring politician in the kingdom.

But I am understating my case. I am greatly understating it. For Sir, this union of the judicial character and the political character, in Members of the other House of Parliament, is not a merely accidental union. Not only may judges be made peers; but all the peers are necessarily judges. Surely when the noble lord told us that the union of political functions and of judicial functions was the most hateful of all things, he must have forgotten that, by the fundamental laws of the realm, a political assembly is the supreme court of appeal, the court which finally confirms or annuls the judgments of the courts, both of common law and of equity, at Westminster, of the courts of Scotland, of the courts of Ireland, of this very Master of the Rolls about whom we are debating. Surely, if the noble lord's principle be a sound one, it is not with the Master of the Rolls, but with the House of Peers, that we ought to begin. For, beyond all dispute, it is more important that the court above should be constituted on sound principles than that

the court below should be so constituted. If the Master of the Rolls goes wrong, the House of Peers may correct his errors. But who is to correct the errors of the House of Peers? All these considerations the noble lord overlooks. He is quite willing that the peers shall sit in the morning as judges, shall determine questions affecting the property, the liberty, the character of the Queen's subjects, shall determine those questions in the last resort, shall overrule the decisions of all the other tribunals in the country; and that then, in the afternoon, these same noble persons shall meet as politicians, and shall debate, sometimes rather sharply, sometimes in a style which we dare not imitate for fear that you, Sir, should call us to order, about the Canadian Clergy Reserves, the Irish National Schools, the Disabilities of the Jews, the Government of India. I do not blame the noble lord for not attempting to alter this state of things. We cannot alter it, I know, without taking up the foundations of our constitution. But is it not absurd, while we live under such a constitution, while, throughout our whole system from top to bottom, political functions and judicial functions are combined, to single out, not on any special ground, but merely at random, one judge from a crowd of judges, and to exclude him, not from all political assemblies, but merely from one political assembly? Was there ever such a mummery as the carrying of this bill to the other House will be, if, unfortunately, it should be carried thither? The noble lord, himself, I have no doubt, a magistrate, himself at once a judge and a politician, accompanied by several gentlemen who are at once judges and politicians, will go to the bar of the Lords, who are all at once judges and politicians, will deliver the bill into the hands of the Chancellor, who is at once the chief judge of the realm and a Cabinet Minister, and will return hither proud of

having purified the administration of justice from the taint of politics.

No, Sir, no; for the purpose of purifying the administration of justice this bill is utterly impotent. It will be effectual for one purpose, and for one purpose only, for the purpose of weakening and degrading the House of Commons. This is not the first time that an attempt has been made, under specious pretexts, to lower the character and impair the efficiency of the assembly which represents the great body of the nation. More than a hundred and fifty years ago there was a general cry that the number of placemen in Parliament was too great. No doubt, Sir, the number was too great: the evil required a remedy: but some rash and shortsighted, though probably well meaning, men, proposed a remedy which would have produced far more evil than it would have removed. They inserted in the Act of Settlement a clause providing that no person who held any office under the Crown should sit in this House. The clause was not to take effect till the House of Hanover should come to the throne; and, happily for the country, before the House of Hanover came to the throne, the clause was repealed. Had it not been repealed, the Act of Settlement would have been, not a blessing but a curse to the country. There was no want, indeed, of plausible and popular commonplaces in favour of this clause. No man, it was said, can serve two masters. A courtier cannot be a good guardian of public liberty. A man who derives his subsistence from the taxes cannot be trusted to check the public expenditure. You will never have purity, you will never have economy, till the stewards of the nation are independent of the Crown, and dependent only on their constituents. Yes; all this sounded well: but what man of sense now doubts that the effect of a law excluding all official men

from this House would have been to depress that branch of the legislature which springs from the people, and to increase the power and consideration of the hereditary aristocracy? The whole administration would have been in the hands of peers. The chief object of every eminent Commoner would have been to obtain a peerage. As soon as any man had gained such distinction here by his eloquence and knowledge that he was selected to fill the post of Chancellor of the Exchequer, Secretary of State, or First Lord of the Admiralty, he would instantly have turned his back on what would then indeed have been emphatically the Lower House, and would have gone to that chamber in which alone it would have been possible for him fully to display his abilities and fully to gratify his ambition. Walpole and Pulteney, the first Pitt and the second Pitt, Fox, Windham, Canning, Peel, all the men whose memory is inseparably associated with this House, all the men of whose names we think with pride as we pass through St. Stephen's Hall, the place of their contentions and their triumphs, would, in the vigour and prime of life, have become Barons and Viscounts. The great conflict of parties would have been transferred from the Commons to the Lords. It would have been impossible for an assembly, in which not a single statesman of great fame, authority, and experience in important affairs would have been found, to hold its own against an assembly in which all our eminent politicians and orators would have been collected. All England, all Europe, would have been reading with breathless interest the debates of the peers, and looking with anxiety for the divisions of the peers, while we, instead of discussing high questions of state, and giving a general direction to the whole domestic and foreign policy of the realm, should have been settling the details of canal bills and turnpike bills.

The noble lord, the Member for Kent, does not, it is true, propose so extensive and important a change as that which the authors of the Act of Settlement wished to make. But the tendency of this bill is, beyond all doubt, to make this House less capable than it once was, and less capable than the other House now is, of discharging some of the most important duties of a legislative assembly.

Of the duties of a legislative assembly, the noble lord, and some of those gentlemen who support his bill, seem to me to have formed a very imperfect notion. They argue as if the only business of the House of Commons was to turn one set of men out of place, and to bring another set into place; as if a judge could find no employment here but factious wrangling. Sir, it is not so. There are extensive and peaceful provinces of parliamentary business far removed from the fields of battle where hostile parties encounter each other. A great jurist, seated among us, might, without taking any prominent part in the strife between the Ministry and the Opposition, render to his country most valuable service, and earn for himself an imperishable name. Nor was there ever a time when the assistance of such a jurist was more needed, or was more likely to be justly appreciated, than at present. No observant man can fail to perceive that there is in the public mind a general, a growing, an earnest, and at the same time, I must say, a most sober and reasonable desire for extensive law reform. I hope and believe that, for some time to come, no year will pass without progress in law reform; and I hold that, of all law reformers, the best is a learned, upright, and large-minded judge. At such a time it is that we are called upon to shut the door of this House against the last great judicial functionary, to whom the unwise legislation of former parliaments has left it open. In the meantime, the

other House is open to him. It is open to all the other judges who are not suffered to sit here. It is open to the Judge of the Admiralty Court, whom the noble lord, twelve or thirteen years ago, prevailed on us, in an unlucky hour, to exclude. In the other House is the Lord Chancellor, and several retired Chancellors, a Lord Chief Justice, and several retired Chief Justices. The Queen may place there to-morrow the Chief Baron, the two Lords Justices, the three Vice Chancellors, the very Master of the Rolls about whom we are debating; and we, as if we were not already too weak for the discharge of our functions, are trying to weaken ourselves still more. I harbour no unfriendly feeling towards the lords. I anticipate no conflict with them. But it is not fit that we should be unable to bear an equal part with them in the great work of improving and digesting the law. It is not fit that we should be under the necessity of placing implicit confidence in their superior wisdom, and of registering, without amendment, any bill which they may send us. To that humiliating situation we are, I grieve to say, fast approaching. I was much struck by a circumstance which occurred a few days ago. I heard the honourable Member for Montrose, who, by the bye, is one of the supporters of this bill, urge the House to pass the Combination Bill, for a most extraordinary reason. "We really," he said, "cannot tell how the law about combinations of workmen at present stands; and, not knowing how the law at present stands, we are quite incompetent to decide whether it ought to be altered. Let us send the bill up to the Lords. They understand these things. We do not. There are Chancellors, and ex-Chancellors, and Judges among them. No doubt they will do what is proper, and I shall acquiesce in their decision.' Why, Sir, did ever any legislative assembly abdicate its functions in so humiliating a manner? Is it

not strange that a gentleman, distinguished by his love of popular institutions, and by the jealousy with which he regards the aristocracy, should gravely propose that, on a subject which interests and excites hundreds of thousands of our constituents, we should declare ourselves incompetent to form an opinion, and beg the Lords to tell us what we ought to do? And is it not stranger still that, while he admits the incompetence of the House to discharge some of its most important functions, and while he attributes that incompetence to the want of judicial assistance, he should yet wish to shut out of the House the only high judicial functionary who is now permitted to come into it?

But, says the honourable Member for Montrose, the Master of the Rolls has duties to perform, which, if properly performed, will leave him no leisure for attendance in this House; it is important that there should be a division of labour: no man can do two things well; and, if we suffer a judge to be a member of Parliament, we shall have both a bad member of Parliament and a bad judge.

Now, Sir, if this argument proves any thing, it proves that the Master of the Rolls, and indeed all the other judges, ought to be excluded from the House of Lords as well as from the House of Commons. But I deny that the argument is of any weight. The division of labour has its disadvantages as well as its advantages. In operations merely mechanical, you can hardly carry the subdivision too far; but you may very easily carry it too far in operations which require the exercise of high intellectual powers. It is quite true, as Adam Smith tells us, that a pin will be best made when one man does nothing but cut the wire, when another does nothing but mould the head, when a third does nothing but sharpen the point. But it is not true that Michael

Angelo would have been a greater painter if he had not been a sculptor: it is not true that Newton would have been a greater experimental philosopher if he had not been a geometrician: and it is not true that a man will be a worse lawgiver because he is a great judge. I believe that there is as close a connection between the functions of the judge and the functions of the lawgiver as between anatomy and surgery. Would it not be the height of absurdity to lay down the rule that nobody who dissected the dead should be allowed to operate on the living? The effect of such a division of labour would be that you would have nothing but bungling surgery; and the effect of the division of labour which the honourable Member for Montrose recommends will be that we shall have plenty of bungling legislation. Who can be so well qualified to make laws and to mend laws as a man whose business is to interpret laws and to administer laws? As to this point I have great pleasure in citing an authority to which the honourable Member for Montrose will, I know, be disposed to pay the greatest deference; the authority of Mr. Bentham. Of Mr. Bentham's moral and political speculations, I entertain, I must own, a very mean opinion: but I hold him in high esteem as a jurist. Among all his writings, there is none which I value more than the treatise on Judicial Organization. In that excellent work he discusses the question whether a person who holds a judicial office ought to be permitted to hold with it any other office. Mr. Bentham argues strongly and convincingly against pluralities; but he admits that there is one exception to the general rule. A judge, he says, ought to be allowed to sit in the legislature as a representative of the people: for the best school for a legislator is the judicial bench; and the supply of legislative skill is in all societies so scanty that none of it can be spared.

My honourable friend, the Member for Surrey, has completely refuted another argument to which the noble lord, the Member for Kent, appears to attach considerable importance. The noble lord conceives that no person can enter this House without stooping to practise arts which would ill become the gravity of the judicial character. He spoke particularly of what he called the jollifications usual at elections. Undoubtedly the festivities at elections are sometimes disgraced by intemperance, and sometimes by buffoonery: and I wish from the bottom of my heart that intemperance and buffoonery were the worst means to which men, reputed upright and honourable in private life, have resorted in order to obtain seats in the legislature. I should, indeed, be sorry if any Master of the Rolls should court the favour of the populace by playing the mountebank on the hustings or on tavern tables. Still more sorry should I be if any Master of the Rolls were to disgrace himself and his office by employing the ministry of the Frails and the Flewkers, by sending vile emissaries with false names, false addresses, and bags of sovereigns, to buy the votes of the poor. No doubt a Master of the Rolls ought to be free, not only from guilt, but from suspicion. I have not hitherto mentioned the present Master of the Rolls. I have not mentioned him because, in my opinion, this question ought to be decided by general and not by personal considerations. I cannot, however, refrain from saying, with a confidence which springs from long and intimate acquaintance, that my valued friend, Sir John Romilly, will never again sit in this House unless he can come in by means very different from those by which he was turned out. But, Sir, are we prepared to say that no person can become a representative of the English people except by some sacrifice of integrity, or at least of personal dignity?

If it be so, we had indeed better think of setting our House in order. If it be so, the prospects of our country are dark indeed. How can England retain her place among the nations, if the assembly to which all her dearest interests are confided, the assembly which can, by a single vote, transfer the management of her affairs to new hands, and give a new direction to her whole policy, foreign and domestic, financial, commercial, and colonial, is closed against every man who has rigid principles and a fine sense of decorum? But it is not so. Did that great judge, Sir William Scott, lower his character by entering this House as Member for the University of Oxford? Did Sir John Copley lower his character by entering this House as Member for the University of Cambridge? But the universities, you say, are constituent bodies of a very peculiar kind. Be it so. Then, by your own admission, there are a few seats in this House which eminent judges have filled and may fill without any unseemly condescension. But it would be most unjust, and in me, especially, most ungrateful, to compliment the universities at the expense of other constituent bodies. I am one of many members who know by experience that a generosity and a delicacy of sentiment which would do honour to any seat of learning may be found among the ten pound householders of our great cities. And, Sir, as to the counties, need we look further than to your chair? It is of as much importance that you should punctiliously preserve your dignity as that the Master of the Rolls should punctiliously preserve his dignity. If you had, at the last election, done any thing inconsistent with the integrity, with the gravity, with the suavity of temper which so eminently qualify you to preside over our deliberations, your public usefulness would have been seriously diminished. But the great county which does itself honour by sending you

to the House required from you nothing unbecoming your character, and would have felt itself degraded by your degradation. And what reason is there to doubt that other constituent bodies would act as justly and considerately towards a judge distinguished by uprightness and ability as Hampshire has acted towards you?

One very futile argument only remains to be noticed. It is said that we ought to be consistent; and that, having turned the Judge of the Admiralty out of the House, we ought to send the Master of the Rolls after him. I admit, Sir, that our system is at present very anomalous. But it is better that a system should be anomalous than that it should be uniformly and consistently bad. You have entered on a wrong course. My advice is first that you stop, and secondly that you retrace your steps. The time is not far distant when it will be necessary for us to revise the constitution of this House. On that occasion, it will be part of our duty to reconsider the rule which determines what public functionaries shall be admitted to sit here, and what public functionaries shall be excluded. That rule is, I must say, singularly absurd. It is this, that no person who holds any office created since the twenty-fifth of October, 1705, shall be a member of the House of Commons. Nothing can be more unreasonable or more inconvenient. In 1705, there were two Secretaries of State and two Under Secretaries. Consequently, to this day, only two Secretaries of State and two Under Secretaries can sit among us. Suppose that the Home Secretary and the Colonial Secretary are members of this House, and that the office of Foreign Secretary becomes vacant. In that case, no member of this House, whatever may be his qualifications, his fame in diplomacy, his knowledge of all the politics of the Courts of Europe, can be appointed.

Her Majesty must give the Admiralty to the commoner who is, of all her subjects, fittest for the Foreign Office, and the seals of the Foreign Office to some peer who would perhaps be fitter for the Admiralty. Again, the Postmaster General cannot sit in this House. Yet, why not? He always comes in and goes out with the Government: he is often a member of the Cabinet; and I believe that he is, of all public functionaries, the Chancellor of the Exchequer alone excepted, the one whom it would be most convenient to have here. I earnestly hope that, before long, this whole subject will be taken into serious consideration. As to the judges, the rule which I should wish to see laid down is very simple. I would admit into this House any judge whom the people might elect, unless there were some special reason against admitting him. There is a special reason against admitting any Irish or Scotch judge. Such a judge cannot attend this House without ceasing to attend his court. There is a special reason against admitting the Judges of the Queen's Bench and of the Common Pleas, and the Barons of the Exchequer. They are summoned to the House of Lords; and they sit there: their assistance is absolutely necessary to enable that House to discharge its functions as the highest court of appeal; and it would manifestly be both inconvenient and derogatory to our dignity that members of our body should be at the beck and call of the peers. I see no special reason for excluding the Master of the Rolls; and I would, therefore, leave our door open to him. I would open it to the Judge of the Admiralty, who has been most unwisely excluded. I would open it to other great judicial officers who are now excluded solely because their offices did not exist in 1705, particularly to the two Lords Justices, and the three Vice Chancellors. In this way, we should, I am

convinced, greatly facilitate the important and arduous work of law reform; we should raise the character of this House: and I need not say that with the character of this House must rise or fall the estimation in which representative institutions are held throughout the world. But, whether the extensive changes which I have recommended shall be thought desirable or not, I trust that we shall reject the bill of the noble lord. I address myself to the Conservative members on your left hand; and I ask them whether they are prepared to alter, on grounds purely theoretical, a system which has lasted during twenty generations without producing the smallest practical evil. I turn to the Liberal members on this side; and I ask them whether they are prepared to lower the reputation and to impair the efficiency of that branch of the legislature which springs from the people. For myself, Sir, I hope that I am at once a Liberal and a Conservative politician; and, in both characters, I shall give a clear and conscientious vote in favour of the amendment moved by my honourable friend.

LAYS OF ANCIENT ROME

PREFACE

THAT what is called the history of the Kings and early Consuls of Rome is to a great extent fabulous, few scholars have, since the time of Beaufort, ventured to deny. It is certain that, more than three hundred and sixty years after the date ordinarily assigned for the foundation of the city, the public records were, with scarcely an exception, destroyed by the Gauls. It is certain that the oldest annals of the commonwealth were compiled more than a century and a half after this destruction of the records. It is certain, therefore, that the great Latin writers of the Augustan age did not possess those materials, without which a trustworthy account of the infancy of the republic could not possibly be framed. Those writers own, indeed, that the chronicles to which they had access were filled with battles that were never fought, and Consuls that were never inaugurated; and we have abundant proof that, in these chronicles, events of the greatest importance, such as the issue of the war with Porsena, and the issue of the war with Brennus, were grossly misrepresented. Under these circumstances a wise man will look with great suspicion on the legend which has come down

to us. He will perhaps be inclined to regard the princes who are said to have founded the civil and religious institutions of Rome, the son of Mars, and the husband of Egeria, as mere mythological personages, of the same class with Perseus and Ixion. As he draws nearer and nearer to the confines of authentic history, he will become less and less hard of belief. He will admit that the most important parts of the narrative have some foundation in truth. But he will distrust almost all the details, not only because they seldom rest on any solid evidence, but also because he will constantly detect in them, even when they are within the limits of physical possibility, that peculiar character, more easily understood than defined, which distinguishes the creations of the imagination from the realities of the world in which we live.

The early history of Rome is indeed far more poetical than any thing else in Latin literature. The loves of the Vestal and the God of War, the cradle laid among the reeds of Tiber, the fig-tree, the she-wolf, the shepherd's cabin, the recognition, the fratricide, the rape of the Sabines, the death of Tarpeia, the fall of Hostus Hostilius, the struggle of Mettus Curtius through the marsh, the women rushing with torn raiment and dishevelled hair between their fathers and their husbands, the nightly meetings of Numa and the Nymph by the well in the sacred grove, the fight of the three Romans and the three Albans, the purchase of the Sibylline books, the crime of Tullia, the simulated madness of Brutus, the ambiguous reply of the Delphian oracle to the

Tarquins, the wrongs of Lucretia, the heroic actions of Horatius Cocles, of Scævola, and of Clœlia, the battle of Regillus won by the aid of Castor and Pollux, the defence of Cremera, the touching story of Coriolanus, the still more touching story of Virginia, the wild legend about the draining of the Alban lake, the combat between Valerius Corvus and the gigantic Gaul, are among the many instances which will at once suggest themselves to every reader.

In the narrative of Livy, who was a man of fine imagination, these stories retain much of their genuine character. Nor could even the tasteless Dionysius distort and mutilate them into mere prose. The poetry shines, in spite of him, through the dreary pedantry of his eleven books. It is discernible in the most tedious and in the most superficial modern works on the early times of Rome. It enlivens the dulness of the Universal History, and gives a charm to the most meagre abridgments of Goldsmith.

Even in the age of Plutarch there were discerning men who rejected the popular account of the foundation of Rome, because that account appeared to them to have the air, not of a history, but of a romance or a drama. Plutarch, who was displeased at their incredulity, had nothing better to say in reply to their arguments than that chance sometimes turns poet, and produces trains of events not to be distinguished from the most elaborate plots which are constructed by art.[1] But though the existence of a poetical

[1] "Ὑποπτον μὲν ἀνδρὶ ἐστὶ τὸ δραματικὸν καὶ πλασματῶδες· οὐ δεῖ δὲ ἀπιστεῖν, τὴν τύχην δρῶσαν, οἷον ποιημάτων δημιουργός ἐστι.—*Plut.*

element in the early history of the Great City was detected so many ages ago, the first critic who distinctly saw from what source that poetical element had been derived was James Perizonius, one of the most acute and learned antiquaries of the seventeenth century. His theory, which, in his own days, attracted little or no notice, was revived in the present generation by Niebuhr, a man who would have been the first writer of his time, if his talent for communicating truths had borne any proportion to his talent for investigating them. That theory has been adopted by several eminent scholars of our own country, particularly by the Bishop of St. Davids, by Professor Malden, and by the lamented Arnold. It appears to be now generally received by men conversant with classical antiquity; and indeed it rests on such strong proofs, both internal and external, that it will not be easily subverted. A popular exposition of this theory, and of the evidence by which it is supported, may not be without interest even for readers who are unacquainted with the ancient languages.

dead Thomas A.

The Latin literature which has come down to us is of later date than the commencement of the second Punic war, and consists almost exclusively of works fashioned on Greek models. The Latin metres, heroic,

Rom. viii. This remarkable passage has been more grossly misinterpreted than any other in the Greek language, where the sense was so obvious. The Latin version of Cruserius, the French version of Amyot, the old English version by several hands, and the later English version by Langhorne, are all equally destitute of every trace of the meaning of the original. None of the translators saw even that ποίημα is a poem. They all render it an event.

elegiac, lyric, and dramatic, are of Greek origin. The best Latin epic poetry is the feeble echo of the Iliad and Odyssey. The best Latin eclogues are imitations of Theocritus. The plan of the most finished didactic poem in the Latin tongue was taken from Hesiod. The Latin tragedies are bad copies of the masterpieces of Sophocles and Euripides. The Latin comedies are free translations from Demophilus, Menander, and Apollodorus. The Latin philosophy was borrowed, without alteration, from the Portico and the Academy; and the great Latin orators constantly proposed to themselves as patterns the speeches of Demosthenes and Lysias.

But there was an earlier Latin literature, a literature truly Latin, which has wholly perished, which had, indeed, almost wholly perished long before those whom we are in the habit of regarding as the greatest Latin writers were born. That literature abounded with metrical romances, such as are found in every country where there is much curiosity and intelligence, but little reading and writing. All human beings, not utterly savage, long for some information about past times, and are delighted by narratives which present pictures to the eye of the mind. But it is only in very enlightened communities that books are readily accessible. Metrical composition, therefore, which, in a highly civilised nation, is a mere luxury, is, in nations imperfectly civilised, almost a necessary of life, and is valued less on account of the pleasure which it gives to the ear, than on account of the help which it gives to the memory. A man who can

invent or embellish an interesting story, and put it into a form which others may easily retain in their recollection, will always be highly esteemed by a people eager for amusement and information, but destitute of libraries. Such is the origin of ballad-poetry, a species of composition which scarcely ever fails to spring up and flourish in every society, at a certain point in the progress towards refinement. Tacitus informs us that songs were the only memorials of the past which the ancient Germans possessed. We learn from Lucan and from Ammianus Marcellinus that the brave actions of the ancient Gauls were commemorated in the verses of Bards. During many ages, and through many revolutions, minstrelsy retained its influence over both the Teutonic and the Celtic race. The vengeance exacted by the spouse of Attila for the murder of Siegfried was celebrated in rhymes, of which Germany is still justly proud. The exploits of Athelstane were commemorated by the Anglo-Saxons, and those of Canute by the Danes, in rude poems, of which a few fragments have come down to us. The chants of the Welsh harpers preserved, through ages of darkness, a faint and doubtful memory of Arthur. In the Highlands of Scotland may still be gleaned some relics of the old songs about Cuthullin and Fingal. The long struggle of the Servians against the Ottoman power was recorded in lays full of martial spirit. We learn from Herrera that, when a Peruvian Inca died, men of skill were appointed to celebrate him in verses, which all the people learned by heart, and sang in public on days

of festival. The feats of Kurroglou, the great free-booter of Turkistan, recounted in ballads composed by himself, are known in every village of Northern Persia. Captain Beechey heard the bards of the Sandwich Islands recite the heroic achievements of Tamehameha, the most illustrious of their kings. Mungo Park found in the heart of Africa a class of singing men, the only annalists of their rude tribes, and heard them tell the story of the victory which Damel, the negro prince of the Jaloffs, won over Abdul-kader, the Mussulman tyrant of Foota Torra. This species of poetry attained a high degree of excellence among the Castilians, before they began to copy Tuscan patterns. It attained a still higher degree of excellence among the English and the Lowland Scotch, during the fourteenth, fifteenth, and sixteenth centuries. But it reached its full perfection in ancient Greece: for there can be no doubt that the great Homeric poems are generically ballads, though widely distinguished from all other ballads, and indeed from almost all other human compositions, by transcendent sublimity and beauty.

epic - ballad

As it is agreeable to general experience that, at a certain stage in the progress of society, ballad-poetry should flourish, so is it also agreeable to general experience that, at a subsequent stage in the progress of society, ballad-poetry should be undervalued and neglected. Knowledge advances: manners change: great foreign models of composition are studied and imitated. The phraseology of the old minstrels becomes obsolete. Their versification, which, having

received its laws only from the ear, abounds in irregularities, seems licentious and uncouth. Their simplicity appears beggarly when compared with the quaint forms and gaudy colouring of such artists as Cowley and Gongora. The ancient lays, unjustly despised by the learned and polite, linger for a time in the memory of the vulgar, and are at length too often irretrievably lost. We cannot wonder that the ballads of Rome should have altogether disappeared, when we remember how very narrowly, in spite of the invention of printing, those of our own country and those of Spain escaped the same fate. There is indeed little doubt that oblivion covers many English songs equal to any that were published by Bishop Percy, and many Spanish songs as good as the best of those which have been so happily translated by Mr. Lockhart. Eighty years ago England possessed only one tattered copy of Childe Waters and Sir Cauline, and Spain only one tattered copy of the noble poem of the Cid. The snuff of a candle, or a mischievous dog, might in a moment have deprived the world for ever of any of those fine compositions. Sir Walter Scott, who united to the fire of a great poet the minute curiosity and patient diligence of a great antiquary, was but just in time to save the precious relics of the Minstrelsy of the Border. In Germany, the lay of the Nibelungs had been long utterly forgotten, when, in the eighteenth century, it was, for the first time, printed from a manuscript in the old library of a noble family. In truth, the only people who, through their whole passage from

simplicity to the highest civilisation, never for a moment ceased to love and admire their old ballads, were the Greeks.

That the early Romans should have had ballad-poetry, and that this poetry should have perished, is therefore not strange. It would, on the contrary, have been strange if these things had not come to pass; and we should be justified in pronouncing them highly probable, even if we had no direct evidence on the subject. But we have direct evidence of unquestionable authority.

Ennius, who flourished in the time of the Second Punic War, was regarded in the Augustan age as the father of Latin poetry. He was, in truth, the father of the second school of Latin poetry, the only school of which the works have descended to us. But from Ennius himself we learn that there were poets who stood to him in the same relation in which the author of the romance of Count Alarcos stood to Garcilaso, or the author of the "Lytell Geste of Robyn Hode" to Lord Surrey. Ennius speaks of verses which the Fauns and the Bards were wont to chant in the old time, when none had yet studied the graces of speech, when none had yet climbed the peaks sacred to the Goddesses of Grecian song. "Where," Cicero mournfully asks, "are those old verses now?"[1]

[1] "Quid? Nostri versus ubi sunt?
. . . . 'Quos olim Fauni vatesque canebant,
Cum neque Musarum scopulos quisquam superârat,
Nec dicti studiosus erat.'"

Brutus, xxii.

The Muses, it should be observed, are Greek divinities. The Italian Goddesses of verse were the Camœnæ. At a later period, the

Contemporary with Ennius was Quintus Fabius Pictor, the earliest of the Roman annalists. His account of the infancy and youth of Romulus and Remus has been preserved by Dionysius, and contains a very remarkable reference to the ancient Latin poetry. Fabius says that, in his time, his countrymen were still in the habit of singing ballads about the Twins. "Even in the hut of Faustulus,"—so these old lays appear to have run,—"the children of Rhea and Mars were, in port and in spirit, not like unto swineherds or cowherds, but such that men might well guess them to be of the blood of Kings and Gods."[1]

appellations were used indiscriminately; but in the age of Ennius there was probably a distinction. In the epitaph of Nævius, who was the representative of the old Italian school of poetry, the Camœnæ, not the Muses, are represented as grieving for the loss of their votary. The "Musarum scopuli" are evidently the peaks of Parnassus.

Scaliger, in a note on Varro (*De Lingua Latina*, lib. vi.), suggests, with great ingenuity, that the Fauns, who were represented by the superstition of later ages as a race of monsters, half gods and half brutes, may really have been a class of men who exercised in Latium, at a very remote period, the same functions which belonged to the Magians in Persia and to the Bards in Gaul.

[1] *Οἱ δὲ ἀνδρωθέντες γίνονται, κατά τε ἀξίωσιν μορφῆς καὶ φρονήματος ὄγκον οὐ συνοφρβοῖς καὶ βουκόλοις ἐοικότες, ἀλλ' οἵους ἄν τις ἀξιώσειε τοὺς ἐκ βασιλείου τε φύντας γένους, καὶ ἀπὸ δαιμόνων σπορᾶς γενέσθαι νομιζομένους, ὡς ἐν τοῖς πατρίοις ὕμνοις ὑπὸ Ῥωμαίων ἔτι καὶ νῦν ᾄδεται.*—*Dion. Hal.* i. 79. This passage has sometimes been cited as if Dionysius had been speaking in his own person, and had, Greek as he was, been so industrious or so fortunate as to discover some valuable remains of that early Latin poetry which the greatest Latin writers of his age regretted as hopelessly lost. Such a supposition is highly improbable; and indeed it seems clear from the context that Dionysius, as Reiske and other editors evidently thought, was merely quoting from Fabius Pictor. The whole passage has the air of an extract from an ancient chronicle, and is introduced by the words, *Κόϊντος μὲν Φάβιος, ὁ Πίκτωρ λεγόμενος, τῇδε γράφει.*

Another argument may be urged which seems to deserve consideration. The author of the passage in question mentions a thatched hut which, in his time, stood between the summit of Mount Palatine and the Circus. This hut, he says, was built by Romulus, and was constantly

Cato the Censor, who also lived in the days of the Second Punic War, mentioned this lost literature in his lost work on the antiquities of his country. Many ages, he said, before his time, there were ballads in

kept in repair at the public charge, but never in any respect embellished. Now, in the age of Dionysius there certainly was at Rome a thatched hut, said to have been that of Romulus. But this hut, as we learn from Vitruvius, stood, not near the Circus, but in the Capitol. (Vit. ii. 1.) If, therefore, we understand Dionysius to speak in his own person, we can reconcile his statement with that of Vitruvius only by supposing that there were at Rome, in the Augustan age, two thatched huts, both believed to have been built by Romulus, and both carefully repaired and held in high honour. The objections to such a supposition seem to be strong. Neither Dionysius nor Vitruvius speaks of more than one such hut. Dio Cassius informs us that twice, during the long administration of Augustus, the hut of Romulus caught fire. (xlviii. 43, liv. 29.) Had there been two such huts, would he not have told us of which he spoke? An English historian would hardly give an account of a fire at Queen's College without saying whether it was at Queen's College, Oxford, or at Queens' College, Cambridge. Marcus Seneca, Macrobius, and Conon, a Greek writer from whom Photius has made large extracts, mention only one hut of Romulus, that in the Capitol. (*M. Seneca, Contr.* i. 6.; *Macrobius, Sat.* i. 15.; *Photius, Bibl.* 186.) Ovid, Livy, Petronius, Valerius Maximus, Lucius Seneca, and St Jerome, mention only one hut of Romulus, without specifying the site. (*Ovid. Fasti*, iii. 183.; *Liv.* v. 53.; *Petronius Fragm.; Val. Max.* iv. 4.; *L. Seneca, Consolatio ad Helviam; D. Hieron. ad Paulinianum de Didymo.*)

The whole difficulty is removed, if we suppose that Dionysius was merely quoting Fabius Pictor. Nothing is more probable than that the cabin, which in the time of Fabius stood near the Circus, might, long before the age of Augustus, have been transported to the Capitol, as the place fittest, by reason both of its safety and of its sanctity, to contain so precious a relic.

The language of Plutarch confirms this hypothesis. He describes, with great precision, the spot where Romulus dwelt, on the slope of Mount Palatine, leading to the Circus; but he says not a word implying that the dwelling was still to be seen there. Indeed, his expressions imply that it was no longer there. The evidence of Solinus is still more to the point. He, like Plutarch, describes the spot where Romulus had resided, and says expressly that the hut had been there, but that in his time it was there no longer. The site, it is certain, was well remembered; and probably retained its old name, as Charing Cross and the Haymarket have done. This is probably the explanation of the words, "casa Romuli," in Victor's description of the Tenth Region of Rome, under Valentinian.

praise of illustrious men; and these ballads it was the fashion for the guests at banquets to sing in turn while the piper played. "Would," exclaims Cicero, "that we still had the old ballads of which Cato speaks!"[1]

Valerius Maximus gives us exactly similar information, without mentioning his authority, and observes that the ancient Roman ballads were probably of more benefit to the young than all the lectures of the Athenian schools, and that to the influence of the national poetry were to be ascribed the virtues of such men as Camillus and Fabricius.[2]

Varro, whose authority on all questions connected with the antiquities of his country is entitled to the greatest respect, tells us that at banquets it was once the fashion for boys to sing, sometimes with and sometimes without instrumental music, ancient ballads in praise of men of former times. These young performers, he observes, were of unblemished character, a circumstance which he probably mentioned because, among the Greeks, and indeed in his time

[1] Cicero refers twice to this important passgge in Cato's *Antiquities*:—"Gravissimus auctor in Originibus dixit Cato, morem apud majores hunc epularum fuisse, ut deinceps, qui accubarent, canerent ad tibiam clarorum virorum laudes atque virtutes. Ex quo perspicuum est, et cantus tum fuisse rescriptos vocum sonis, et carmina."—*Tusc. Quæst.* iv. 2. Again: "Utinam exstarent illa carmina, quæ, multis sæculis ante suam ætatem, in epulis esse cantitata a singulis convivis de clarorum virorum laudibus, in Originibus scriptum reliquit Cato."—*Brutus*, xix.

[2] "Majores natu in conviviis ad tibias egregia superiorum opera carmine comprehensa pangebant, quo ad ea imitanda juventutem alacriorem redderent. . . . Quas Athenas, quam scholam, quæ alienigena studia huic domesticæ disciplinæ prætulerim? Inde oriebantur Camilli, Scipiones, Fabricii, Marcelli, Fabii."—Val. Max. ii. 1.

among the Romans also, the morals of singing boys were in no high repute.[1]

The testimony of Horace, though given incidentally, confirms the statements of Cato, Valerius Maximus, and Varro. The poet predicts that, under the peaceful administration of Augustus, the Romans will, over their full goblets, sing to the pipe, after the fashion of their fathers, the deeds of brave captains, and the ancient legends touching the origin of the city.[2]

The proposition, then, that Rome had ballad-poetry is not merely in itself highly probable, but is fully proved by direct evidence of the greatest weight.

This proposition being established, it becomes easy to understand why the early history of the city is unlike almost every thing else in Latin literature, native where almost every thing else is borrowed, imaginative where almost every thing else is prosaic. We can scarcely hesitate to pronounce that the magnificent, pathetic, and truly national legends, which present so striking a contrast to all that surrounds them, are broken and defaced fragments of that early poetry which, even in the ago of Cato the Censor, had

[1] "In conviviis pueri modesti ut cantarent carmina antiqua, in quibus laudes erant majorum, et assa voce, et cum tibicine. Nonius, *Assa voce pro sola.*',

[2] "Nosque et profestis lucibus et sacris,
Inter jocosi munera Liberi,
Cum prole matronisque nostris,
Rite Deos prius apprecati,
Virtute functos, more patrum, duces,
Lydis remixto carmine tibiis,
Trojamque, et Anchisen, et almæ
Progeniem Veneris canemus."

Carm. iv. 15.

become antiquated, and of which Tully had never heard a line.

That this poetry should have been suffered to perish will not appear strange when we consider how complete was the triumph of the Greek genius over the public mind of Italy. It is probable that, at an early period, Homer and Herodotus furnished some hints to the Latin Minstrels:[1] but it was not till after the war with Pyrrhus that the poetry of Rome began to put off its old Ausonian character. The transformation was soon consummated. The conquered, says Horace, led captive the conquerors. It was precisely at the time at which the Roman people rose to unrivalled political ascendency that they stooped to pass under the intellectual yoke. It was precisely at the time at which the sceptre departed from Greece that the empire of her language and of her arts became universal and despotic. The revolution indeed was not effected without a struggle. Nævius seems to have been the last of the ancient line of poets. Ennius was the founder of a new dynasty. Nævius celebrated the First Punic War in Saturnian verse, the old national verse of Italy.[2] Ennius sang the Second Punic War in numbers borrowed from the Iliad. The elder poet, in the epitaph which he wrote

[1] See the Preface to the Lay of the Battle of Regillus.

[2] Cicero speaks highly in more than one place of this poem of Nævius; Ennius sneered at it, and stole from it.

As to the Saturnian measure, see Hermann's *Elementa Doctrinæ Metricæ*, iii. 9.

The Saturnian line, according to the grammarians, consisted of two parts. The first was a catalectic dimeter iambic; the second was composed of three trochees. But the license taken by the early Latin poets seems to have been almost boundless. The most perfect

for himself, and which is a fine specimen of the early Roman diction and versification, plaintively boasted

Saturnian line which has been preserved was the work, not of a professional artist, but of an amateur:

"Dabunt malum Metelli Nævio poetæ."

There has been much difference of opinion among learned men respecting the history of this measure. That it is the same with a Greek measure used by Archilochus is indisputable. (Bentley, *Phalaris*, xi.) But in spite of the authority of Terentianus Maurus, and of the still higher authority of Bentley, we may venture to doubt whether the coincidence was not fortuitous. We constantly find the same rude and simple numbers in different countries, under circumstances which make it impossible to suspect that there has been imitation on either side. Bishop Heber heard the children of a village in Bengal singing "Radha, Radha," to the tune of "My boy Billy." Neither the Castilian nor the German minstrels of the middle ages owed any thing to Paros or to ancient Rome. Yet both the poem of the Cid and the poem of the Nibelungs contain many Saturnian verses; as,—

"Estas nuevas a mio Cid eran venidas."
"A mi lo dicen; a ti dan las orejadas."

"Man möhte michel wunder von Sifride sagen."
"Wa ich den Künic vinde daz sol man mir sagen."

Indeed, there cannot be a more perfect Saturnian line than one which is sung in every English nursery—

"The queen was in her parlour eating bread and honey;"

yet the author of this line, we may be assured, borrowed nothing from either Nævius or Archilochus.

On the other hand, it is by no means improbable that, two or three hundred years before the time of Ennius, some Latin minstrel may have visited Sybaris or Crotona, may have heard some verses of Archilochus sung, may have been pleased with the metre, and may have introduced it at Rome. Thus much is certain, that the Saturnian measure, if not a native of Italy, was at least so early and so completely naturalised there that its foreign origin was forgotten.

Bentley says indeed that the Saturnian measure was first brought from Greece into Italy by Nævius. But this is merely *obiter dictum*, to use a phrase common in our courts of law, and would not have been deliberately maintained by that incomparable critic, whose memory is held in reverence by all lovers of learning. The arguments which might be brought against Bentley's assertion—for it is mere assertion, supported by no evidence—are innumerable. A few will suffice.

1. Bentley's assertion is opposed to the testimony of Ennius. Ennius sneered at Nævius for writing on the First Punic War in verses such as the old Italian bards used before Greek literature had been

that the Latin language had died with him.[1] Thus what to Horace appeared to be the first faint dawn of Roman literature appeared to Nævius to be its hopeless setting. In truth, one literature was setting, and another dawning.

The victory of the foreign taste was decisive: and indeed we can hardly blame the Romans for turning away with contempt from the rude lays which had delighted their fathers, and giving their whole admiration to the immortal productions of Greece. The national romances, neglected by the great and the refined whose education had been finished at Rhodes or Athens, continued, it may be supposed, during some

studied. Now the poem of Nævius was in Saturnian verse. Is it possible that Ennius could have used such expressions, if the Saturnian verse had been just imported from Greece for the first time?

2. Bentley's assertion is opposed to the testimony of Horace. "When Greece," says Horace, "introduced her arts into our uncivilised country, those rugged Saturnian numbers passed away." Would Horace have said this, if the Saturnian numbers had been imported from Greece just before the hexameter?

3. Bentley's assertion is opposed to the testimony of Festus and of Aurelius Victor, both of whom positively say that the most ancient prophecies attributed to the Fauns were in Saturnian verse.

4. Bentley's assertion is opposed to the testimony of Terentianus Maurus, to whom he has himself appealed. Terentianus Maurus does indeed say that the Saturnian measure, though believed by the Romans from a very early period ("credidit vetustas") to be of Italian invention, was really borrowed from the Greeks. But Terentianus Maurus does not say that it was first borrowed by Nævius. Nay, the expressions used by Terentianus Maurus clearly imply the contrary: for how could the Romans have believed, from a very early period, that this measure was the indigenous production of Latium, if it was really brought over from Greece in an age of intelligence and liberal curiosity, in the age which gave birth to Ennius, Plautus, Cato the Censor, and other distinguished writers? If Bentley's assertion were correct, there could have been no more doubt at Rome about the Greek origin of the Saturnian measure than about the Greek origin of hexameters, or Sapphics.

[1] Aulus Gellius, *Noctes Atticæ*, i. 24.

generations to delight the vulgar. While Virgil, in hexameters of exquisite modulation, described the sports of rustics, those rustics were still singing their wild Saturnian ballads.[1] It is not improbable that, at the time when Cicero lamented the irreparable loss of the poems mentioned by Cato, a search among the nooks of the Apennines, as active as the search which Sir Walter Scott made among the descendants of the mosstroopers of Liddesdale, might have brought to light many fine remains of ancient minstrelsy. No such search was made. The Latin ballads perished for ever. Yet discerning critics have thought that they could still perceive in the early history of Rome numerous fragments of this lost poetry, as the traveller on classic ground sometimes finds, built into the heavy wall of a fort or convent, a pillar rich with acanthus leaves, or a frieze where the Amazons and Bacchanals seem to live. The theatres and temples of the Greek and the Roman were degraded into the quarries of the Turk and the Goth. Even so did the ancient Saturnian poetry become the quarry in which a crowd of orators and annalists found the materials for their prose.

It is not difficult to trace the process by which the old songs were transmuted into the form which they now wear. Funeral panegyric and chronicle appear to have been the intermediate links which connected the lost ballads with the histories now extant. From a very early period it was the usage that an oration should be pronounced over the remains of

[1] See Servius, in *Georg.* ii. 385.

a noble Roman. The orator, as we learn from Polybius, was expected, on such an occasion, to recapitulate all the services which the ancestors of the deceased had, from the earliest time, rendered to the commonwealth. There can be little doubt that the speaker on whom this duty was imposed would make use of all the stories suited to his purpose which were to be found in the popular lays. There can be as little doubt that the family of an eminent man would preserve a copy of the speech which had been pronounced over his corpse. The compilers of the early chronicles would have recourse to these speeches; and the great historians of a later period would have recourse to the chronicles.

It may be worth while to select a particular story, and to trace its probable progress through these stages. The description of the migration of the Fabian house to Cremera is one of the finest of the many fine passages which lie thick in the earlier books of Livy. The Consul, clad in his military garb, stands in the vestibule of his house, marshalling his clan, three hundred and six fighting men, all of the same proud patrician blood, all worthy to be attended by the fasces, and to command the legions. A sad and anxious retinue of friends accompanies the adventurers through the streets; but the voice of lamentation is drowned by the shouts of admiring thousands. As the procession passes the Capitol, prayers and vows are poured forth, but in vain. The devoted band, leaving Janus on the right, marches to its doom, through the Gate of Evil Luck. After achieving

high deeds of valour against overwhelming numbers, all perish save one child, the stock from which the great Fabian race was destined again to spring, for the safety and glory of the commonwealth. That this fine romance, the details of which are so full of poetical truth, and so utterly destitute of all show of historical truth, came originally from some lay which had often been sung with great applause at banquets, is in the highest degree probable. Nor is it difficult to imagine a mode in which the transmission might have taken place. The celebrated Quintus Fabius Maximus, who died about twenty years before the First Punic War, and more than forty years before Ennius was born, is said to have been interred with extraordinary pomp. In the eulogy pronounced over his body all the great exploits of his ancestors were doubtless recounted and exaggerated. If there were then extant songs which gave a vivid and touching description of an event, the saddest and the most glorious in the long history of the Fabian house, nothing could be more natural than that the panegyrist should borrow from such songs their finest touches, in order to adorn his speech. A few generations later the songs would perhaps be forgotten, or remembered only by shepherds and vine-dressers. But the speech would certainly be preserved in the archives of the Fabian nobles. Fabius Pictor would be well acquainted with a document so interesting to his personal feelings, and would insert large extracts from it in his rude chronicle. That chronicle, as we know, was the oldest to which Livy had access.

Livy would at a glance distinguish the bold strokes of the forgotten poet from the dull and feeble narrative by which they were surrounded, would retouch them with a delicate and powerful pencil, and would make them immortal.

That this might happen at Rome can scarcely be doubted; for some thing very like this has happened in several countries, and, among others, in our own. Perhaps the theory of Perizonius cannot be better illustrated than by showing that what he supposes to have taken place in ancient times has, beyond all doubt, taken place in modern times.

"History," says Hume with the utmost gravity, "has preserved some instances of Edgar's amours, from which, as from a specimen, we may form a conjecture of the rest." He then tells very agreeably the stories of Elfleda and Elfrida, two stories which have a most suspicious air of romance, and which, indeed, greatly resemble, in their general character, some of the legends of early Rome. He cites, as his authority for these two tales, the chronicle of William of Malmesbury, who lived in the time of King Stephen. The great majority of readers suppose that the device by which Elfleda was substituted for her young mistress, the artifice by which Athelwold obtained the hand of Elfrida, the detection of that artifice, the hunting party, and the vengeance of the amorous king, are things about which there is no more doubt than about the execution of Anne Boleyn, or the slitting of Sir John Coventry's nose. But when we turn to William of Malmesbury, we find that Hume,

in his eagerness to relate these pleasant fables, has overlooked one very important circumstance. William does indeed tell both the stories; but he gives us distinct notice that he does not warrant their truth, and that they rest on no better authority than that of ballads.[1]

Such is the way in which these two well-known tales have been handed down. They originally appeared in a poetical form. They found their way from ballads into an old chronicle. The ballads perished; the chronicle remained. A great historian, some centuries after the ballads had been altogether forgotten, consulted the chronicle. He was struck by the lively colouring of these ancient fictions: he transferred them to his pages; and thus we find inserted, as unquestionable facts, in a narrative which is likely to last as long as the English tongue, the inventions of some minstrel whose works were probably never committed to writing, whose name is buried in oblivion, and whose dialect has become obsolete. It must, then, be admitted to be possible, or rather highly probable, that the stories of Romulus and Remus, and of the Horatii and Curiatii, may have had a similar origin.

Castilian literature will furnish us with another parallel case. Mariana, the classical historian of Spain, tells the story of the ill-starred marriage which the King Don Alonso brought about between the

[1] "Infamias quas post dicam magis resperserunt cantilenæ." Edgar appears to have been most mercilessly treated in the Anglo-Saxon ballads. He was the favourite of the monks; and the monks and minstrels were at deadly feud.

heirs of Carrion and the two daughters of the Cid. The Cid bestowed a princely dower on his sons-in-law. But the young men were base and proud, cowardly and cruel. They were tried in danger, and found wanting. They fled before the Moors, and once, when a lion broke out of his den, they ran and crouched in an unseemly hiding-place. They knew that they were despised, and took counsel how they might be avenged. They parted from their father-in-law with many signs of love, and set forth on a journey with Doña Elvira and Doña Sol. In a solitary place the bridegrooms seized their brides, stripped them, scourged them, and departed, leaving them for dead. But one of the house of Bivar, suspecting foul play, had followed the travellers in disguise. The ladies were brought back safe to the house of their father. Complaint was made to the king. It was adjudged by the Cortes that the dower given by the Cid should be returned, and that the heirs of Carrion together with one of their kindred should do battle against three knights of the party of the Cid. The guilty youths would have declined the combat; but all their shifts were vain. They were vanquished in the lists, and for ever disgraced, while their injured wives were sought in marriage by great princes.[1]

Some Spanish writers have laboured to show, by an examination of dates and circumstances, that this story is untrue. Such confutation was surely not needed; for the narrative is on the face of it a

[1] Mariana, lib. x. cap. 4.

romance. How it found its way into Mariana's history is quite clear. He acknowledges his obligations to the ancient chronicles; and had doubtless before him the "Cronica del famoso Cavallero Cid Ruy Diez Campeador," which had been printed as early as the year 1552. He little suspected that all the most striking passages in this chronicle were copied from a poem of the twelfth century, a poem of which the language and versification had long been obsolete, but which glowed with no common portion of the fire of the Iliad. Yet such was the fact. More than a century and a half after the death of Mariana, this venerable ballad, of which one imperfect copy on parchment, four hundred years old, had been preserved at Bivar, was for the first time printed. Then it was found that every interesting circumstance of the story of the heirs of Carrion was derived by the eloquent Jesuit from a song of which he had never heard, and which was composed by a minstrel whose very name had long been forgotten.[1]

Such, or nearly such, appears to have been the process by which the lost ballad-poetry of Rome was transformed into history. To reserve that process, to transform some portions of early Roman history back into the poetry out of which they were made, is the object of this work.

In the following poems the author speaks, not in

[1] See the account which Sanchez gives of the Bivar manuscript in the first volume of the *Coleccion de Poesias Castellanas anteriores al Siglo XV.* Part of the story of the lords of Carrion, in the poem of the Cid, has been translated by Mr. Frere in a manner above all praise.

his own person, but in the persons of ancient minstrels who know only what a Roman citizen, born three or four hundred years before the Christian æra, may be supposed to have known, and who are in nowise above the passions and prejudices of their age and nation. To these imaginary poets must be ascribed some blunders which are so obvious that it is unnecessary to point them out. The real blunder would have been to represent these old poets as deeply versed in general history, and studious of chronological accuracy. To them must also be attributed the illiberal sneers at the Greeks, the furious party-spirit, the contempt for the arts of peace, the love of war for its own sake, the ungenerous exultation over the vanquished, which the reader will sometimes observe. To portray a Roman of the age of Camillus or Curius as superior to national antipathies, as mourning over the devastation and slaughter by which empire and triumphs were to be won, as looking on human suffering with the sympathy of Howard, or as treating conquered enemies with the delicacy of the Black Prince, would be to violate all dramatic propriety. The old Romans had some great virtues, fortitude, temperance, veracity, spirit to resist oppression, respect for legitimate authority, fidelity in the observing of contracts, disinterestedness, ardent patriotism; but Christian charity and chivalrous generosity were alike unknown to them.

It would have been obviously improper to mimic the manner of any particular age or country. Some thing has been borrowed, however, from our own old

ballads, and more from Sir Walter Scott, the great restorer of our ballad-poetry. To the Iliad still greater obligations are due; and those obligations have been contracted with the less hesitation, because there is reason to believe that some of the old Latin minstrels really had recourse to that inexhaustible store of poetical images.

It would have been easy to swell this little volume to a very considerable bulk, by appending notes filled with quotations; but to a learned reader such notes are not necessary; for an unlearned reader they would have little interest; and the judgment passed both by the learned and by the unlearned on a work of the imagination will always depend much more on the general character and spirit of such a work than on minute details.

HORATIUS

THERE can be little doubt that among those parts of early Roman history which had a poetical origin was the legend of Horatius Cocles. We have several versions of the story, and these versions differ from each other in points of no small importance. Polybius, there is reason to believe, heard the tale recited over the remains of some Consul or Prætor descended from the old Horatian patricians; for he introduces it as a specimen of the narratives with which the Romans were in the habit of embellishing their funeral oratory. It is remarkable that, according to him, Horatius defended the bridge alone, and perished in the waters. According to the chronicles which Livy and Dionysius followed, Horatius had two companions, swam safe to shore, and was loaded with honours and rewards.

These discrepancies are easily explained. Our own literature, indeed, will furnish an exact parallel to what may have taken place at Rome. It is highly probable that the memory of the war of Porsena was preserved by compositions much resembling the two ballads which stand first in the "Relics of Ancient English Poetry." In both those ballads the English, commanded by the Percy, fight with the Scots, commanded by the Douglas. In one of the ballads the Douglas is killed by a nameless English archer, and the Percy by a Scottish spearman: in the other, the

Percy slays the Douglas in single combat, and is himself made prisoner. In the former, Sir Hugh Montgomery is shot through the heart by a Northumbrian bowman: in the latter he is taken, and exchanged for the Percy. Yet both the ballads relate to the same event, and that an event which probably took place within the memory of persons who were alive when both the ballads were made. One of the minstrels says:

"Old men that knowen the grounde well yenoughe
Call it the battell of Otterburn:
At Otterburn began this spurne
Upon a monnyn day.
Ther was the dougghte Doglas slean:
The Perse never went away."

The other poet sums up the event in the following lines:

"Thys fraye bygan at Otterborne
Bytwene the nyghte and the day:
Ther the Dowglas lost hys lyfe,
And the Percy was lede away."

It is by no means unlikely that there were two old Roman lays about the defence of the bridge; and that, while the story which Livy has transmitted to us was preferred by the multitude, the other, which ascribed the whole glory to Horatius alone, may have been the favourite with the Horatian house.

The following ballad is supposed to have been made about a hundred and twenty years after the war which it celebrates, and just before the taking of Rome by the Gauls. The author seems to have been an honest citizen, proud of the military glory of his country, sick of the disputes of factions, and much given to pining after good old times which had never really existed. The allusion, however, to the partial manner in which the public lands were allotted could

proceed only from a plebeian; and the allusion to the fraudulent sale of spoils marks the date of the poem, and shows that the poet shared in the general discontent with which the proceedings of Camillus, after the taking of Veii, were regarded.

The penultimate syllable of the name Porsena has been shortened in spite of the authority of Niebuhr, who pronounces, without assigning any ground for his opinion, that Martial was guilty of a decided blunder in the line,

"Hanc spectare manum Porsena non potuit."

It is not easy to understand how any modern scholar, whatever his attainments may be,—and those of Niebuhr were undoubtedly immense,—can venture to pronounce that Martial did not know the quantity of a word which he must have uttered and heard uttered a hundred times before he left school. Niebuhr seems also to have forgotten that Martial has fellow-culprits to keep him in countenance. Horace has committed the same decided blunder; for he gives us, as a pure iambic line,

"Minacis aut Etrusca Porsenæ manus."

Silius Italicus has repeatedly offended in the same way, as when he says,

"Cernitur effugiens ardentem Porsena dextram:"

and again,

"Clusinum vulgus, cum, Porsena magne, jubebas."

A modern writer may be content to err in such company.

Niebuhr's supposition that each of the three defenders of the bridge was the representative of one of the three patrician tribes is both ingenious and probable, and has been adopted in the following poem.

HORATIUS

A LAY MADE ABOUT THE YEAR OF THE CITY CCCLX

I

LARS PORSENA of Clusium
  By the Nine Gods he swore
That the great house of Tarquin
  Should suffer wrong no more.
By the Nine Gods he swore it,
  And named a trysting day,
And bade his messengers ride forth,
East and west and south and north,
  To summon his array.

II

East and west and south and north
  The messengers ride fast,
And tower and town and cottage
  Have heard the trumpet's blast.
Shame on the false Etruscan
  Who lingers in his home,
When Porsena of Clusium
  Is on the march for Rome.

III

The horsemen and the footmen
  Are pouring in amain
From many a stately market-place;
  From many a fruitful plain;
From many a lonely hamlet,
  Which, hid by beech and pine,
Like an eagle's nest, hangs on the crest
  Of purple Apennine;

IV

From lordly Volaterræ,
  Where scowls the far-famed hold
Piled by the hands of giants
  For godlike kings of old;
From seagirt Populonia,
  Whose sentinels descry
Sardinia's snowy mountain-tops
  Fringing the southern sky;

V

From the proud mart of Pisæ,
  Queen of the western waves,
Where ride Massilia's triremes
  Heavy with fair-haired slaves;
From where sweet Clanis wanders
  Through corn and vines and flowers;
From where Cortona lifts to heaven
  Her diadem of towers.

VI

Tall are the oaks whose acorns
  Drop in dark Auser's rill;
Fat are the stags that champ the boughs
  Of the Ciminian hill;

Beyond all streams Clitumnus
  Is to the herdsman dear;
Best of all pools the fowler loves
  The great Volsinian mere.

VII

But now no stroke of woodman
  Is heard by Auser's rill;
No hunter tracks the stag's green path
  Up the Ciminian hill;
Unwatched along Clitumnus
  Grazes the milk-white steer;
Unharmed the water fowl may dip
  In the Volsinian mere.

VIII

The harvests of Arretium,
  This year, old men shall reap;
This year, young boys in Umbro
  Shall plunge the struggling sheep;
And in the vats of Luna,
  This year, the must shall foam
Round the white feet of laughing girls
  Whose sires have marched to Rome.

IX

There be thirty chosen prophets,
  The wisest of the land,
Who alway by Lars Porsena
  Both morn and evening stand:
Evening and morn the Thirty
  Have turned the verses o'er,
Traced from the right on linen white
  By mighty seers of yore.

X

And with one voice the Thirty
  Have their glad answer given:
'Go forth, go forth, Lars Porsena;
  Go forth, beloved of Heaven;
Go, and return in glory
  To Clusium's royal dome;
And hang round Nurscia's altars
  The golden shields of Rome."

XI

And now hath every city
  Sent up her tale of men;
The foot are fourscore thousand,
  The horse are thousands ten.
Before the gates of Sutrium
  Is met the great array.
A proud man was Lars Porsena
  Upon the trysting day.

XII

For all the Etruscan armies
  Were ranged beneath his eye,
And many a banished Roman,
  And many a stout ally;
And with a mighty following
  To join the muster came
The Tusculan Mamilius,
  Prince of the Latian name.

XIII

But by the yellow Tiber
  Was tumult and affright:
From all the spacious champaign
  To Rome men took their flight.

A mile around the city,
  The throng stopped up the ways ;
A fearful sight it was to see
  Through two long nights and days.

XIV

For aged folks on crutches,
  And women great with child,
And mothers sobbing over babes
  That clung to them and smiled,
And sick men borne in litters
  High on the necks of slaves,
And troops of sun-burned husbandmen
  With reaping-hooks and staves,

XV

And droves of mules and asses
  Laden with skins of wine,
And endless flocks of goats and sheep,
  And endless herds of kine,
And endless trains of waggons
  That creaked beneath the weight
Of corn-sacks and of household goods,
  Choked every roaring gate.

XVI

Now, from the rock Tarpeian,
  Could the wan burghers spy
The line of blazing villages
  Red in the midnight sky.
The Fathers of the City,
  They sat all night and day,
For every hour some horseman came
  With tidings of dismay.

XVII

To eastward and to westward
  Have spread the Tuscan bands;
Nor house, nor fence, nor dovecote
  In Crustumerium stands.
Verbenna down to Ostia
  Hath wasted all the plain;
Astur hath stormed Janiculum,
  And the stout guards are slain.

XVIII

I wis, in all the Senate,
  There was no heart so bold,
But sore it ached, and fast it beat,
  When that ill news was told.
Forthwith up rose the Consul,
  Up rose the Fathers all;
In haste they girded up their gowns,
  And hied them to the wall.

XIX

They held a council standing,
  Before the River-Gate;
Short time was there, ye well may guess,
  For musing or debate.
Out spake the Consul roundly:
  "The bridge must straight go down;
For, since Janiculum is lost,
  Nought else can save the town."

XX

Just then a scout came flying,
  All wild with haste and fear:
"To arms! to arms! Sir Consul:
  Lars Porsena is here."

On the low hills to westward
  The Consul fixed his eye,
And saw the swarthy storm of dust
  Rise fast along the sky.

XXI

And nearer fast and nearer
  Doth the red whirlwind come;
And louder still and still more loud,
From underneath that rolling cloud,
Is heard the trumpet's war-note proud,
  The trampling, and the hum.
And plainly and more plainly
  Now through the gloom appears,
Far to left and far to right,
In broken gleams of dark-blue light,
The long array of helmets bright,
  The long array of spears.

XXII

And plainly and more plainly,
  Above that glimmering line,
Now might ye see the banners
  Of twelve fair cities shine;
But the banner of proud Clusium
  Was highest of them all,
The terror of the Umbrian,
  The terror of the Gaul.

XXIII

And plainly and more plainly
  Now might the burghers know,
By port and vest, by horse and crest,
  Each warlike Lucumo.

There Cilnius of Arretium
  On his fleet roan was seen;
And Astur of the four-fold shield,
Girt with the brand none else may wield,
Tolumnius with the belt of gold,
And dark Verbenna from the hold
  By reedy Thrasymene.

XXIV

Fast by the royal standard,
  O'erlooking all the war,
Lars Porsena of Clusium
  Sat in his ivory car.
By the right wheel rode Mamilius,
  Prince of the Latian name;
And by the left false Sextus,
  That wrought the deed of shame.

XXV

But when the face of Sextus
  Was seen among the foes,
A yell that rent the firmament
  From all the town arose.
On the house-tops was no woman
  But spat towards him and hissed,
No child but screamed out curses,
  And shook its little fist.

XXVI

But the Consul's brow was sad,
  And the Consul's speech was low,
And darkly looked he at the wall,
  And darkly at the foe.

"Their van will be upon us
  Before the bridge goes down;
And if they once may win the bridge,
  What hope to save the town?"

XXVII

Then out spake brave Horatius,
  The Captain of the Gate:
"To every man upon this earth
  Death cometh soon or late.
And how can man die better
  Than facing fearful odds,
For the ashes of his fathers,
  And the temples of his Gods,

XXVIII

"And for the tender mother
  Who dandled him to rest,
And for the wife who nurses
  His baby at her breast,
And for the holy maidens
  Who feed the eternal flame,
To save them from false Sextus
  That wrought the deed of shame?

XXIX

"Hew down the bridge, Sir Consul,
  With all the speed ye may;
I, with two more to help me,
  Will hold the foe in play.
In yon strait path a thousand
  May well be stopped by three.
Now who will stand on either hand,
  And keep the bridge with me?"

XXX

Then out spake Spurius Lartius;
  A Ramnian proud was he:
"Lo, I will stand at thy right hand,
  And keep the bridge with thee."
And out spake strong Herminius;
  Of Titian blood was he:
"I will abide on thy left side,
  And keep the bridge with thee."

XXXI

"Horatius," quoth the Consul,
  "As thou sayest, so let it be."
And straight against that great array
  Forth went the dauntless Three.
For Romans in Rome's quarrel
  Spared neither land nor gold,
Nor son nor wife, nor limb nor life,
  In the brave days of old.

XXXII

Then none was for a party;
  Then all were for the state;
Then the great man helped the poor,
  And the poor man loved the great:
Then lands were fairly portioned;
  Then spoils were fairly sold:
The Romans were like brothers
  In the brave days of old.

XXXIII

Now Roman is to Roman
  More hateful than a foe,
And the Tribunes beard the high,
  And the Fathers grind the low.

As we wax hot in faction,
  In battle we wax cold:
Wherefore men fight not as they fought
  In the brave days of old.

XXXIV

Now while the Three were tightening
  Their harness on their backs,
The Consul was the foremost man
  To take in hand an axe:
And Fathers mixed with Commons
  Seized hatchet, bar, and crow,
And smote upon the planks above,
  And loosed the props below.

XXXV

Meanwhile the Tuscan army,
  Right glorious to behold,
Come flashing back the noonday light,
Rank behind rank, like surges bright
  Of a broad sea of gold.
Four hundred trumpets sounded
  A peal of warlike glee,
As that great host, with measured tread,
And spears advanced, and ensigns spread,
Rolled slowly towards the bridge's head,
  Where stood the dauntless Three.

XXXVI

The Three stood calm and silent,
  And looked upon the foes,
And a great shout of laughter
  From all the vanguard rose:

And forth three chiefs came spurring
  Before that deep array;
To earth they sprang, their swords they drew,
And lifted high their shields, and flew
  To win the narrow way;

XXXVII

Aunus from green Tifernum,
  Lord of the Hill of Vines;
And Seius, whose eight hundred slaves
  Sicken in Ilva's mines;
And Picus, long to Clusium
  Vassal in peace and war,
Who led to fight his Umbrian powers
From that grey crag where, girt with towers,
The fortress of Nequinum lowers
  O'er the pale waves of Nar.

XXXVIII

Stout Lartius hurled down Aunus
  Into the stream beneath;
Herminius struck at Seius,
  And clove him to the teeth;
At Picus brave Horatius
  Darted one fiery thrust;
And the proud Umbrian's gilded arms
  Clashed in the bloody dust.

XXXIX

Then Ocnus of Falerii
  Rushed on the Roman Three;
And Lausulus of Urgo,
  The rover of the sea;

And Aruns of Volsinium,
  Who slew the great wild boar,
The great wild boar that had his den
Amidst the reeds of Cosa's fen,
And wasted fields, and slaughtered men,
  Along Albinia's shore.

XL

Herminius smote down Aruns:
  Lartius laid Ocnus low:
Right to the heart of Lausulus
  Horatius sent a blow.
"Lie there," he cried, "fell pirate!
  No more, aghast and pale,
From Ostia's walls the crowd shall mark
The track of thy destroying bark.
No more Campania's hinds shall fly
To woods and caverns when they spy
  Thy thrice accursed sail."

XLI

But now no sound of laughter
  Was heard among the foes.
A wild and wrathful clamour
  From all the vanguard rose.
Six spears' lengths from the entrance
  Halted that deep array,
And for a space no man came forth
  To win the narrow way.

XLII

But hark! the cry is Astur:
  And lo! the ranks divide;
And the great Lord of Luna
  Comes with his stately stride.

Upon his ample shoulders
  Clangs loud the four-fold shield,
And in his hand he shakes the brand
  Which none but he can wield.

XLIII

He smiled on those bold Romans
  A smile serene and high;
He eyed the flinching Tuscans,
  And scorn was in his eye.
Quoth he, "The she-wolf's litter
  Stand savagely at bay:
But will ye dare to follow,
  If Astur clears the way?"

XLIV

Then, whirling up his broadsword
  With both hands to the height,
He rushed against Horatius,
  And smote with all his might.
With shield and blade Horatius
  Right deftly turned the blow.
The blow, though turned, came yet too nigh;
It missed his helm, but gashed his thigh:
The Tuscans raised a joyful cry
  To see the red blood flow.

XLV

He reeled, and on Herminius
  He leaned one breathing-space;
Then, like a wild cat mad with wounds
  Sprang right at Astur's face.

Through teeth, and skull, and helmet
  So fierce a thrust he sped,
The good sword stood a hand-breadth out
  Behind the Tuscan's head.

XLVI

And the great Lord of Luna
  Fell at that deadly stroke,
As falls on Mount Alvernus
  A thunder smitten oak.
Far o'er the crashing forest
  The giant arms lie spread;
And the pale augurs, muttering low,
  Gaze on the blasted head.

XLVII

On Astur's throat Horatius
  Right firmly pressed his heel,
And thrice and four times tugged amain,
  Ere he wrenched out the steel.
"And see," he cried, "the welcome,
  Fair guests, that waits you here!
What noble Lucumo comes next
  To taste our Roman cheer?"

XLVIII

But at his haughty challenge
  A sullen murmur ran,
Mingled of wrath, and shame, and dread,
  Along that glittering van.
There lacked not men of prowess,
  Nor men of lordly race;
For all Etruria's noblest
  Were round the fatal place.

XLIX

But all Etruria's noblest
  Felt their hearts sink to see
On the earth the bloody corpses,
  In the path the dauntless Three:
And, from the ghastly entrance
  Where those bold Romans stood,
All shrank, like boys who unaware,
Ranging the woods to start a hare,
Come to the mouth of the dark lair
Where, growling low, a fierce old bear
  Lies amidst bones and blood.

L

Was none who would be foremost
  To lead such dire attack:
But those behind cried "Forward!"
  And those before cried "Back!"
And backward now and forward
  Wavers the deep array;
And on the tossing sea of steel,
To and fro the standards reel;
And the victorious trumpet-peal
  Dies fitfully away.

LI

Yet one man for one moment
  Strode out before the crowd;
Well known was he to all the Three,
  And they gave him greeting loud.
"Now welcome, welcome, Sextus!
  Now welcome to thy home!
Why dost thou stay, and turn away?
  Here lies the road to Rome."

LII

Thrice looked he at the city;
  Thrice looked he at the dead;
And thrice came on in fury,
  And thrice turned back in dread:
And, white with fear and hatred,
  Scowled at the narrow way
Where, wallowing in a pool of blood,
  The bravest Tuscans lay.

LIII

But meanwhile axe and lever
  Have manfully been plied;
And now the bridge hangs tottering
  Above the boiling tide.
"Come back, come back, Horatius!"
  Loud cried the Fathers all.
"Back, Lartius! back, Herminius!
  Back, ere the ruin fall!"

LIV

Back darted Spurius Lartius;
  Herminius darted back:
And, as they passed, beneath their feet
  They felt the timbers crack.
But when they turned their faces,
  And on the farther shore
Saw brave Horatius stand alone,
  They would have crossed once more.

LV

But with a crash like thunder
  Fell every loosened beam,
And, like a dam, the mighty wreck
  Lay right athwart the stream:

And a long shout of triumph
  Rose from the walls of Rome,
As to the highest turret-tops
  Was splashed the yellow foam.

LVI

And, like a horse unbroken
  When first he feels the rein,
The furious river struggled hard,
  And tossed his tawny mane,
And burst the curb and bounded,
  Rejoicing to be free,
And whirling down, in fierce career,
Battlement, and plank, and pier,
  Rushed headlong to the sea.

LVII

Alone stood brave Horatius,
  But constant still in mind;
Thrice thirty thousand foes before,
  And the broad flood behind.
"Down with him!" cried false Sextus,
  With a smile on his pale face.
"Now yield thee," cried Lars Porsena,
  "Now yield thee to our grace."

LVIII

Round turned he, as not deigning
  Those craven ranks to see;
Nought spake he to Lars Porsena,
  To Sextus nought spake he;
But he saw on Palatinus
  The white porch of his home;
And he spake to the noble river
  That rolls by the towers of Rome.

LIX

"Oh, Tiber! father Tiber!
To whom the Romans pray,
A Roman's life, a Roman's arms,
Take thou in charge this day!"
So he spake, and speaking sheathed
The good sword by his side,
And with his harness on his back,
Plunged headlong in the tide.

LX

No sound of joy or sorrow
Was heard from either bank;
But friends and foes in dumb surprise,
With parted lips and straining eyes,
Stood gazing where he sank;
And when above the surges
They saw his crest appear,
All Rome sent forth a rapturous cry,
And even the ranks of Tuscany
Could scarce forbear to cheer.

LXI

But fiercely ran the current,
Swollen high by months of rain:
And fast his blood was flowing;
And he was sore in pain,
And heavy with his armour,
And spent with changing blows:
And oft they thought him sinking,
But still again he rose.

LXII

Never, I ween, did swimmer,
In such an evil case,
Struggle through such a raging flood
Safe to the landing place:

But his limbs were borne up bravely
  By the brave-heart within,
And our good father Tiber
  Bare bravely up his chin.[1]

LXIII

"Curse on him!" quoth false Sextus;
  "Will not the villain drown?
But for this stay, ere close of day
  We should have sacked the town!"
"Heaven help him!" quoth Lars Porsena,
  "And bring him safe to shore;
For such a gallant feat of arms
  Was never seen before."

LXIV

And now he feels the bottom;
  Now on dry earth he stands;
Now round him throng the Fathers;
  To press his gory hands;
And now, with shouts and clapping,
  And noise of weeping loud,
He enters through the River-Gate,
  Borne by the joyous crowd.

LXV

They gave him of the corn-land,
  That was of public right,

[1] "Our ladye bare upp her chinne."
Ballad of Childe Waters.

"Never heavier man and horse
Stemmed a midnight torrent's force;
* * * * * *
Yet, through good heart and our Lady's grace,
At length he gained the landing place."
Lay of the Last Minstrel, I.

As much as two strong oxen
  Could plough from morn till night;
And they made a molten image,
  And set it up on high,
And there it stands unto this day
  To witness if I lie.

LXVI

It stands in the Comitium,
  Plain for all folk to see;
Horatius in his harness,
  Halting upon one knee:
And underneath is written,
  In letters all of gold,
How valiantly he kept the bridge
  In the brave days of old.

LXVII

And still his name sounds stirring
  Unto the men of Rome,
As the trumpet-blast that cries to them
  To charge the Volscian home;
And wives still pray to Juno
  For boys with hearts as bold
As his who kept the bridge so well
  In the brave days of old.

LXVIII

And in the nights of winter,
  When the cold north winds blow,
And the long howling of the wolves
  Is heard amidst the snow;
When round the lonely cottage
  Roars loud the tempest's din,
And the good logs of Algidus
  Roar louder yet within;

LXIX

When the oldest cask is opened,
  And the largest lamp is lit;
When the chestnuts glow in the embers,
  And the kid turns on the spit;
When young and old in circle
  Around the firebrands close;
When the girls are weaving baskets,
  And the lads are shaping bows;

LXX

When the goodman mends his armour,
  And trims his helmet's plume;
When the goodwife's shuttle merrily
  Goes flashing through the loom;
With weeping and with laughter
  Still is the story told,
How well Horatius kept the bridge
  In the brave days of old.

THE BATTLE OF THE LAKE REGILLUS

THE following poem is supposed to have been produced about ninety years after the lay of Horatius. Some persons mentioned in the lay of Horatius make their appearance again, and some appellations and epithets used in the lay of Horatius have been purposely repeated: for, in an age of ballad-poetry, it scarcely ever fails to happen, that certain phrases come to be appropriated to certain men and things, and are regularly applied to those men and things by every minstrel. Thus we find, both in the Homeric poems and in Hesiod, *βίη Ἡρακληείη, περικλύτος Ἀμφιγυήεις, διάκτορος Ἀργειφόντης, ἑπτάπυλος Θήβη, Ἑλένης ἕνεκ' ἠϋκόμοιο.* Thus, too, in our own national songs, Douglas is almost always the doughty Douglas: England is merry England: all the gold is red; and all the ladies are gay.

The principal distinction between the lay of Horatius and the lay of the Lake Regillus is that the former is meant to be purely Roman, while the latter, though national in its general spirit, has a slight tincture of Greek learning and of Greek superstition. The story of the Tarquins, as it has come down to us, appears to have been compiled from the works of

several popular poets; and one, at least, of those poets appears to have visited the Greek colonies in Italy, if not Greece itself, and to have had some acquaintance with the works of Homer and Herodotus. Many of the most striking adventures of the house of Tarquin, before Lucretia makes her appearance, have a Greek character. The Tarquins themselves are represented as Corinthian nobles of the great house of the Bacchiadæ, driven from their country by the tyranny of that Cypselus, the tale of whose strange escape Herodotus has related with incomparable simplicity and liveliness.[1] Livy and Dionysius tell us that, when Tarquin the Proud was asked what was the best mode of governing a conquered city, he replied only by beating down with his staff all the tallest poppies in his garden.[2] This is exactly what Herodotus, in the passage to which reference has already been made, relates of the counsel given to Periander, the son of Cypselus. The stratagem by which the town of Gabii is brought under the power of the Tarquins is, again, obviously copied from Herodotus.[3] The embassy of the young Tarquins to the oracle at Delphi is just such a story as would be told by a poet whose head was full of the Greek mythology; and the ambiguous answer returned by Apollo is in the exact style of the prophecies which, according to Herodotus, lured Crœsus to destruction. Then the character of the narrative changes. From the first mention of Lucretia to the retreat of Porsena nothing seems to be borrowed from foreign sources. The villany of Sextus, the suicide of his victim, the revolution, the death of the sons of Brutus, the defence of the bridge, Mucius burning his hand,[4]

[1] Herodotus, v. 92. Livy, i. 54. Dionysius, iii. 46.
[2] Livy, i. 54. Dionysius, iv. 56.
[3] Herodotus, iii. 154. Livy, i. 53.
[4] M. de Pouilly attempted, a hundred and twenty years ago, to

Cloelia swimming through Tiber seem to be all strictly Roman. But when we have done with the Tuscan war, and enter upon the war with the Latines, we are again struck by the Greek air of the story. The Battle of the Lake Regillus is in all respects a Homeric battle, except that the combatants ride astride on their horses, instead of driving chariots. The mass of fighting men is hardly mentioned. The leaders single each other out, and engage hand to hand. The great object of the warriors on both sides is, as in the Iliad, to obtain possession of the spoils and bodies of the slain; and several circumstances are related which forcibly remind us of the great slaughter round the corpses of Sarpedon and Patroclus.

But there is one circumstance which deserves especial notice. Both the war of Troy and the war of Regillus were caused by the licentious passions of young princes, who were therefore peculiarly bound not to be sparing of their own persons in the day of battle. Now the conduct of Sextus at Regillus, as described by Livy, so exactly resembles that of Paris, as described at the beginning of the third book of the Iliad, that it is difficult to believe the resemblance accidental. Paris appears before the Trojan ranks, defying the bravest Greek to encounter him.

> *Τρωσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,*
> *. . . . Ἀργείων προκαλίζετο πάντας ἀρίστους,*
> *ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῆτι.*

Livy introduces Sextus in a similar manner: 'Ferocem juvenem Tarquinium, ostentantem se in prima exsulum acie.' Menelaus rushes to meet Paris. A Roman noble, eager for vengeance, spurs his horse

prove that the story of Mucius was of Greek origin; but he was signally confuted by the Abbé Sallier. See the *Mémoires de l'Académie des Inscriptions*, vi. 27, 66.

towards Sextus. Both the guilty princes are instantly terror-stricken.

> Τὸν δ' ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοειδὴς
> ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ·
> ἂψ δ' ἑτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.

"Tarquinius," says Livy, "retro in agmen suorum infenso cessit hosti." If this be a fortuitous coincidence, it is one of the most extraordinary in literature.

In the following poem, therefore, images and incidents have been borrowed, not merely without scruple, but on principle, from the incomparable battle-pieces of Homer.

The popular belief at Rome, from an early period, seems to have been that the event of the great day of Regillus was decided by supernatural agency. Castor and Pollux, it was said, had fought, armed and mounted, at the head of the legions of the commonwealth, and had afterwards carried the news of the victory with incredible speed to the city. The well in the Forum at which they had alighted was pointed out. Near the well rose their ancient temple. A great festival was kept to their honour on the Ides of Quintilis, supposed to be the anniversary of the battle; and on that day sumptuous sacrifices were offered to them at the public charge. One spot on the margin of Lake Regillus was regarded during many ages with superstitious awe. A mark, resembling in shape a horse's hoof, was discernible in the volcanic rock; and this mark was believed to have been made by one of the celestial chargers.

How the legend originated cannot now be ascertained: but we may easily imagine several ways in which it might have originated; nor is it at all necessary to suppose, with Julius Frontinus, that two young men were dressed up by the Dictator to

personate the sons of Leda. It is probable that Livy is correct when he says that the Roman general, in the hour of peril, vowed a temple to Castor. If so, nothing could be more natural than that the multitude should ascribe the victory to the favour of the Twin Gods. When such was the prevailing sentiment, any man who chose to declare that, in the midst of the confusion and slaughter, he had seen two godlike forms on white horses scattering the Latines, would find ready credence. We know, indeed, that, in modern times, a very similar story actually found credence among a people much more civilised than the Romans of the fifth century before Christ. A chaplain of Cortes, writing about thirty years after the conquest of Mexico, in an age of printing presses, libraries, universities, scholars, logicians, jurists, and statesmen, had the face to assert that, in one engagement against the Indians, Saint James had appeared on a grey horse at the head of the Castilian adventurers. Many of those adventurers were living when this lie was printed. One of them, honest Bernal Diaz, wrote an account of the expedition. He had the evidence of his own senses against the legend; but he seems to have distrusted even the evidence of his own senses. He says that he was in the battle, and that he saw a grey horse with a man on his back, but that the man was, to his thinking, Francesco de Morla, and not the ever-blessed apostle Saint James. "Nevertheless," Bernal adds, "it may be that the person on the grey horse was the glorious apostle Saint James, and that I, sinner that I am, was unworthy to see him." The Romans of the age of Cincinnatus were probably quite as credulous as the Spanish subjects of Charles the Fifth. It is therefore conceivable that the appearance of Castor and Pollux may have become an article of faith before the generation which had fought at Regillus had passed

There Cilnius of Arretium
  On his fleet roan was seen;
And Astur of the four-fold shield,
Girt with the brand none else may wield,
Tolumnius with the belt of gold,
And dark Verbenna from the hold
  By reedy Thrasymene.

XXIV

Fast by the royal standard,
  O'erlooking all the war,
Lars Porsena of Clusium
  Sat in his ivory car.
By the right wheel rode Mamilius,
  Prince of the Latian name;
And by the left false Sextus,
  That wrought the deed of shame.

XXV

But when the face of Sextus
  Was seen among the foes,
A yell that rent the firmament
  From all the town arose.
On the house-tops was no woman
  But spat towards him and hissed,
No child but screamed out curses,
  And shook its little fist.

XXVI

But the Consul's brow was sad,
  And the Consul's speech was low,
And darkly looked he at the wall,
  And darkly at the foe.

and patron, and decreed that all the members of the fraternity should meet at the royal palace on the feast of Saint Lewis, should attend the king to chapel, should hear mass, and should subsequently hold their great annual assembly. There is a considerable resemblance between this rule of the order of Saint Lewis and the rule which Fabius and Decius made respecting the Roman knights. It was ordained that a grand muster and inspection of the equestrian body should be part of the ceremonial performed, on the anniversary of the battle of Regillus, in honour of Castor and Pollux, the two equestrian Gods. All the knights, clad in purple and crowned with olive, were to meet at a temple of Mars in the suburbs. Thence they were to ride in state to the Forum, where the temple of the Twins stood. This pageant was, during several centuries, considered as one of the most splendid sights of Rome. In the time of Dionysius the cavalcade sometimes consisted of five thousand horsemen, all persons of fair repute and easy fortune.[1]

There can be no doubt that the Censors who instituted this august ceremony acted in concert with the Pontiffs to whom, by the constitution of Rome, the superintendence of the public worship belonged; and it is probable that those high religious functionaries were, as usual, fortunate enough to find in their books or traditions some warrant for the innovation.

The following poem is supposed to have been made for this great occasion. Songs, we know, were chanted at the religious festivals of Rome from an early period, indeed from so early a period, that some of the sacred verses were popularly ascribed to Numa,

[1] See Livy, ix. 46. Val. Max. ii. 2. Aurel. Vict. *De Viris Illustribus*, 32. Dionysius, vi. 13. Plin. *Hist. Nat.* xv. 5. See also the singularly ingenious chapter in Niebuhr's posthumous volume, *Die Censur des Q. Fabius und P. Decius.*

XXX

Then out spake Spurius Lartius;
  A Ramnian proud was he:
"Lo, I will stand at thy right hand,
  And keep the bridge with thee."
And out spake strong Herminius;
  Of Titian blood was he:
"I will abide on thy left side,
  And keep the bridge with thee."

XXXI

"Horatius," quoth the Consul,
  "As thou sayest, so let it be."
And straight against that great array
  Forth went the dauntless Three.
For Romans in Rome's quarrel
  Spared neither land nor gold,
Nor son nor wife, nor limb nor life,
  In the brave days of old.

XXXII

Then none was for a party;
  Then all were for the state;
Then the great man helped the poor,
  And the poor man loved the great:
Then lands were fairly portioned;
  Then spoils were fairly sold:
The Romans were like brothers
  In the brave days of old.

XXXIII

Now Roman is to Roman
  More hateful than a foe,
And the Tribunes beard the high,
  And the Fathers grind the low.

As we wax hot in faction,
  In battle we wax cold:
Wherefore men fight not as they fought
  In the brave days of old.

XXXIV

Now while the Three were tightening
  Their harness on their backs,
The Consul was the foremost man
  To take in hand an axe:
And Fathers mixed with Commons
  Seized hatchet, bar, and crow,
And smote upon the planks above,
  And loosed the props below.

XXXV

Meanwhile the Tuscan army,
  Right glorious to behold,
Come flashing back the noonday light,
Rank behind rank, like surges bright
  Of a broad sea of gold.
Four hundred trumpets sounded
  A peal of warlike glee,
As that great host, with measured tread,
And spears advanced, and ensigns spread,
Rolled slowly towards the bridge's head,
  Where stood the dauntless Three.

XXXVI

The Three stood calm and silent,
  And looked upon the foes,
And a great shout of laughter
  From all the vanguard rose:

And forth three chiefs came spurring
  Before that deep array;
To earth they sprang, their swords they drew,
And lifted high their shields, and flew
  To win the narrow way;

XXXVII

Aunus from green Tifernum,
  Lord of the Hill of Vines;
And Seius, whose eight hundred slaves
  Sicken in Ilva's mines;
And Picus, long to Clusium
  Vassal in peace and war,
Who led to fight his Umbrian powers
From that grey crag where, girt with towers,
The fortress of Nequinum lowers
  O'er the pale waves of Nar.

XXXVIII

Stout Lartius hurled down Aunus
  Into the stream beneath;
Herminius struck at Seius,
  And clove him to the teeth;
At Picus brave Horatius
  Darted one fiery thrust;
And the proud Umbrian's gilded arms
  Clashed in the bloody dust.

XXXIX

Then Ocnus of Falerii
  Rushed on the Roman Three;
And Lausulus of Urgo,
  The rover of the sea;

And Aruns of Volsinium,
  Who slew the great wild boar,
The great wild boar that had his den
Amidst the reeds of Cosa's fen,
And wasted fields, and slaughtered men,
  Along Albinia's shore.

XL

Herminius smote down Aruns:
  Lartius laid Ocnus low:
Right to the heart of Lausulus
  Horatius sent a blow.
"Lie there," he cried, "fell pirate!
  No more, aghast and pale,
From Ostia's walls the crowd shall mark
The track of thy destroying bark.
No more Campania's hinds shall fly
To woods and caverns when they spy
  Thy thrice accursed sail."

XLI

But now no sound of laughter
  Was heard among the foes.
A wild and wrathful clamour
  From all the vanguard rose.
Six spears' lengths from the entrance
  Halted that deep array,
And for a space no man came forth
  To win the narrow way.

XLII

But hark! the cry is Astur:
  And lo! the ranks divide;
And the great Lord of Luna
  Comes with his stately stride.

Little they think how sternly
  That day the trumpets pealed;
How in the slippery swamp of blood
  Warrior and war-horse reeled;
How wolves came with fierce gallop,
  And crows on eager wings,
To tear the flesh of captains,
  And peck the eyes of kings;
How thick the dead lay scattered
  Under the Porcian height;
How through the gates of Tusculum
  Raved the wild stream of flight;
And how the Lake Regillus
  Bubbled with crimson foam,
What time the Thirty Cities
  Came forth to war with Rome.

IV

But, Roman, when thou standest
  Upon that holy ground,
Look thou with heed on the dark rock
  That girds the dark lake round.
So shalt thou see a hoof-mark
  Stamped deep into the flint:
It was no hoof of mortal steed
  That made so strange a dint:
There to the Great Twin Brethren
  Vow thou thy vows, and pray
That they, in tempest and in fight,
  Will keep thy head alway.

V

Since last the Great Twin Brethren
  Of mortal eyes were seen,
Have years gone by an hundred
  And fourscore and thirteen.

Through teeth, and skull, and helmet
  So fierce a thrust he sped,
The good sword stood a hand-breadth out
  Behind the Tuscan's head.

XLVI

And the great Lord of Luna
  Fell at that deadly stroke,
As falls on Mount Alvernus
  A thunder smitten oak.
Far o'er the crashing forest
  The giant arms lie spread;
And the pale augurs, muttering low,
  Gaze on the blasted head.

XLVII

On Astur's throat Horatius
  Right firmly pressed his heel,
And thrice and four times tugged amain,
  Ere he wrenched out the steel.
"And see," he cried, "the welcome,
  Fair guests, that waits you here!
What noble Lucumo comes next
  To taste our Roman cheer?"

XLVIII

But at his haughty challenge
  A sullen murmur ran,
Mingled of wrath, and shame, and dread,
  Along that glittering van.
There lacked not men of prowess,
  Nor men of lordly race;
For all Etruria's noblest
  Were round the fatal place.

VIII

The Herald of the Latines
  Hath hied him back in state:
The Fathers of the City
  Are met in high debate.
Then spake the elder Consul,
  An ancient man and wise:
"Now hearken, Conscript Fathers,
  To that which I advise.
In seasons of great peril
  'Tis good that one bear sway;
Then choose we a Dictator,
  Whom all men shall obey.
Camerium knows how deeply
  The sword of Aulus bites
And all our city calls him
  The man of seventy fights.
Then let him be Dictator
  For six months and no more,
And have a Master of the Knights
  And axes twenty-four."

IX

So Aulus was Dictator,
  The man of seventy fights;
He made Æbutius Elva
  His Master of the Knights.
On the third morn thereafter,
  At dawning of the day,
Did Aulus and Æbutius
  Set forth with their array.
Sempronius Atratinus
  Was left in charge at home
With boys, and with grey-headed men,
  To keep the walls of Rome.

Hard by the Lake Regillus
  Our camp was pitched at night:
Eastward a mile the Latines lay,
  Under the Porcian height.
Far over hill and valley
  Their mighty host was spread;
And with their thousand watch-fires
  The midnight sky was red.

X

Up rose the golden morning
  Over the Porcian height,
The proud Ides of Quintilis
  Marked evermore with white.
Not without secret trouble
  Our bravest saw the foes;
For girt by threescore thousand spears,
  The thirty standards rose.
From every warlike city
  That boasts the Latian name,
Foredoomed to dogs and vultures,
  That gallant army came;
From Setia's purple vineyards,
  From Norba's ancient wall,
From the white streets of Tusculum,
  The proudest town of all;
From where the Witch's Fortress
  O'erhangs the dark-blue seas;
From the still glassy lake that sleeps
  Beneath Aricia's trees—
Those trees in whose dim shadow
  The ghastly priest doth reign,
The priest who slew the slayer,
  And shall himself be slain;
From the drear banks of Ufens,
  Where flights of marsh-fowl play,

away. Nor could any thing be more natural than that the poets of the next age should embellish this story, and make the celestial horsemen bear the tidings of victory to Rome.

Many years after the temple of the Twin Gods had been built in the Forum, an important addition was made to the ceremonial by which the state annually testified its gratitude for their protection. Quintus Fabius and Publius Decius were elected Censors at a momentous crisis. It had become absolutely necessary that the classification of the citizens should be revised. On that classification depended the distribution of political power. Party-spirit ran high: and the republic seemed to be in danger of falling under the dominion either of a narrow oligarchy or of an ignorant and head-strong rabble. Under such circumstances, the most illustrious patrician and the most illustrious plebeian of the age were entrusted with the office of arbitrating between the angry factions; and they performed their arduous task to the satisfaction of all honest and reasonable men.

One of their reforms was a remodelling of the equestrian order; and, having effected this reform, they determined to give to their work a sanction derived from religion. In the chivalrous societies of modern times, societies which have much more than may at first sight appear in common with the equestrian order of Rome, it has been usual to invoke the special protection of some Saint, and to observe his day with peculiar solemnity. Thus the Companions of the Garter wear the image of Saint George depending from their collars, and meet, on great occasions, in Saint George's Chapel. Thus, when Lewis the Fourteenth instituted a new order of chivalry for the rewarding of military merit, he commended it to the favour of his own glorified ancestor

and patron, and decreed that all the members of the fraternity should meet at the royal palace on the feast of Saint Lewis, should attend the king to chapel, should hear mass, and should subsequently hold their great annual assembly. There is a considerable resemblance between this rule of the order of Saint Lewis and the rule which Fabius and Decius made respecting the Roman knights. It was ordained that a grand muster and inspection of the equestrian body should be part of the ceremonial performed, on the anniversary of the battle of Regillus, in honour of Castor and Pollux, the two equestrian Gods. All the knights, clad in purple and crowned with olive, were to meet at a temple of Mars in the suburbs. Thence they were to ride in state to the Forum, where the temple of the Twins stood. This pageant was, during several centuries, considered as one of the most splendid sights of Rome. In the time of Dionysius the cavalcade sometimes consisted of five thousand horsemen, all persons of fair repute and easy fortune.[1]

There can be no doubt that the Censors who instituted this august ceremony acted in concert with the Pontiffs to whom, by the constitution of Rome, the superintendence of the public worship belonged; and it is probable that those high religious functionaries were, as usual, fortunate enough to find in their books or traditions some warrant for the innovation.

The following poem is supposed to have been made for this great occasion. Songs, we know, were chanted at the religious festivals of Rome from an early period, indeed from so early a period, that some of the sacred verses were popularly ascribed to Numa,

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and were utterly unintelligible in the age of Augustus. In the Second Punic War a great feast was held in honour of Juno, and a song was sung in her praise. This song was extant when Livy wrote; and, though exceedingly rugged and uncouth, seemed to him not wholly destitute of merit.[1] A song, as we learn from Horace,[2] was part of the established ritual at the great Secular Jubilee. It is therefore likely that the Censors and Pontiffs, when they had resolved to add a grand procession of knights to the other solemnities annually performed on the Ides of Quintilis, would call in the aid of a poet. Such a poet would naturally take for his subject the battle of Regillus, the appearance of the Twin Gods, and the institution of their festival. He would find abundant materials in the ballads of his predecessors; and he would make free use of the scanty stock of Greek learning which he had himself acquired. He would probably introduce some wise and holy Pontiff enjoining the magnificent ceremonial which, after a long interval, had at length been adopted. If the poem succeeded, many persons would commit it to memory. Parts of it would be sung to the pipe at banquets. It would be peculiarly interesting to the great Posthumian House, which numbered among its many images that of the Dictator Aulus, the hero of Regillus. The orator who, in the following generation, pronounced the funeral panegyric over the remains of Lucius Posthumius Megellus, thrice Consul, would borrow largely from the lay; and thus some passages, much disfigured, would probably find their way into the chronicles which were afterwards in the hands of Dionysius and Livy.

Antiquaries differ widely as to the situation of the field of battle. The opinion of those who suppose that the armies met near Cornufelle, between Frascati

[1] Livy, xxvii. 37. [2] Hor. *Carmen Sæculare.*

and the Monte Porzio, is at least plausible, and has been followed in the poem.

As to the details of the battle, it has not been thought desirable to adhere minutely to the accounts which have come down to us. Those accounts, indeed, differ widely from each other, and, in all probability, differ as widely from the ancient poem from which they were originally derived.

It is unnecessary to point out the obvious imitations of the Iliad, which have been purposely introduced.

THE

BATTLE OF THE LAKE REGILLUS

A LAY SUNG AT THE FEAST OF CASTOR AND POLLUX ON THE IDES OF QUINTILIS,

IN THE YEAR OF THE CITY CCCCLI

I

HO, TRUMPETS, sound a war-note!
  Ho, lictors, clear the way!
The Knights will ride, in all their pride,
  Along the streets to-day.
To-day the doors and windows
  Are hung with garlands all,
From Castor in the Forum,
  To Mars without the wall.
Each Knight is robed in purple,
  With olive each is crowned;
A gallant war-horse under each
  Paws haughtily the ground.
While flows the Yellow River,
  While stands the Sacred Hill,
The proud Ides of Quintilis
  Shall have such honour still.

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Have years gone by an hundred
  And fourscore and thirteen.

Cloelia swimming through Tiber, seem to be all strictly Roman. But when we have done with the Tuscan war, and enter upon the war with the Latines, we are again struck by the Greek air of the story. The Battle of the Lake Regillus is in all respects a Homeric battle, except that the combatants ride astride on their horses, instead of driving chariots. The mass of fighting men is hardly mentioned. The leaders single each other out, and engage hand to hand. The great object of the warriors on both sides is, as in the Iliad, to obtain possession of the spoils and bodies of the slain; and several circumstances are related which forcibly remind us of the great slaughter round the corpses of Sarpedon and Patroclus.

But there is one circumstance which deserves especial notice. Both the war of Troy and the war of Regillus were caused by the licentious passions of young princes, who were therefore peculiarly bound not to be sparing of their own persons in the day of battle. Now the conduct of Sextus at Regillus, as described by Livy, so exactly resembles that of Paris, as described at the beginning of the third book of the Iliad, that it is difficult to believe the resemblance accidental. Paris appears before the Trojan ranks, defying the bravest Greek to encounter him.

> Τρωσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,
> . . . . Ἀργείων προκαλίζετο πάντας ἀρίστους,
> ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῆτι.

Livy introduces Sextus in a similar manner: 'Ferocem juvenem Tarquinium, ostentantem se in prima exsulum acie.' Menelaus rushes to meet Paris. A Roman noble, eager for vengeance, spurs his horse

prove that the story of Mucius was of Greek origin; but he was signally confuted by the Abbé Sallier. See the *Mémoires de l'Académie des Inscriptions*, vi. 27, 66.

VIII

The Herald of the Latines
  Hath hied him back in state:
The Fathers of the City
  Are met in high debate.
Then spake the elder Consul,
  An ancient man and wise:
"Now hearken, Conscript Fathers,
  To that which I advise.
In seasons of great peril
  'Tis good that one bear sway;
Then choose we a Dictator,
  Whom all men shall obey.
Camerium knows how deeply
  The sword of Aulus bites
And all our city calls him
  The man of seventy fights.
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IX

So Aulus was Dictator,
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He made Æbutius Elva
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On the third morn thereafter,
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Did Aulus and Æbutius
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Sempronius Atratinus
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personate the sons of Leda. It is probable that Livy is correct when he says that the Roman general, in the hour of peril, vowed a temple to Castor. If so, nothing could be more natural than that the multitude should ascribe the victory to the favour of the Twin Gods. When such was the prevailing sentiment, any man who chose to declare that, in the midst of the confusion and slaughter, he had seen two godlike forms on white horses scattering the Latines, would find ready credence. We know, indeed, that, in modern times, a very similar story actually found credence among a people much more civilised than the Romans of the fifth century before Christ. A chaplain of Cortes, writing about thirty years after the conquest of Mexico, in an age of printing presses, libraries, universities, scholars, logicians, jurists, and statesmen, had the face to assert that, in one engagement against the Indians, Saint James had appeared on a grey horse at the head of the Castilian adventurers. Many of those adventurers were living when this lie was printed. One of them, honest Bernal Diaz, wrote an account of the expedition. He had the evidence of his own senses against the legend; but he seems to have distrusted even the evidence of his own senses. He says that he was in the battle, and that he saw a grey horse with a man on his back, but that the man was, to his thinking, Francesco de Morla, and not the ever-blessed apostle Saint James. "Nevertheless," Bernal adds, "it may be that the person on the grey horse was the glorious apostle Saint James, and that I, sinner that I am, was unworthy to see him." The Romans of the age of Cincinnatus were probably quite as credulous as the Spanish subjects of Charles the Fifth. It is therefore conceivable that the appearance of Castor and Pollux may have become an article of faith before the generation which had fought at Regillus had passed

away. Nor could any thing be more natural than that the poets of the next age should embellish this story, and make the celestial horsemen bear the tidings of victory to Rome.

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One of their reforms was a remodelling of the equestrian order; and, having effected this reform, they determined to give to their work a sanction derived from religion. In the chivalrous societies of modern times, societies which have much more than may at first sight appear in common with the equestrian order of Rome, it has been usual to invoke the special protection of some Saint, and to observe his day with peculiar solemnity. Thus the Companions of the Garter wear the image of Saint George depending from their collars, and meet, on great occasions, in Saint George's Chapel. Thus, when Lewis the Fourteenth instituted a new order of chivalry for the rewarding of military merit, he commended it to the favour of his own glorified ancestor

and patron, and decreed that all the members of the fraternity should meet at the royal palace on the feast of Saint Lewis, should attend the king to chapel, should hear mass, and should subsequently hold their great annual assembly. There is a considerable resemblance between this rule of the order of Saint Lewis and the rule which Fabius and Decius made respecting the Roman knights. It was ordained that a grand muster and inspection of the equestrian body should be part of the ceremonial performed, on the anniversary of the battle of Regillus, in honour of Castor and Pollux, the two equestrian Gods. All the knights, clad in purple and crowned with olive, were to meet at a temple of Mars in the suburbs. Thence they were to ride in state to the Forum, where the temple of the Twins stood. This pageant was, during several centuries, considered as one of the most splendid sights of Rome. In the time of Dionysius the cavalcade sometimes consisted of five thousand horsemen, all persons of fair repute and easy fortune.[1]

There can be no doubt that the Censors who instituted this august ceremony acted in concert with the Pontiffs to whom, by the constitution of Rome, the superintendence of the public worship belonged; and it is probable that those high religious functionaries were, as usual, fortunate enough to find in their books or traditions some warrant for the innovation.

The following poem is supposed to have been made for this great occasion. Songs, we know, were chanted at the religious festivals of Rome from an early period, indeed from so early a period, that some of the sacred verses were popularly ascribed to Numa,

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As to the details of the battle, it has not been thought desirable to adhere minutely to the accounts which have come down to us. Those accounts, indeed, differ widely from each other, and, in all probability, differ as widely from the ancient poem from which they were originally derived.

It is unnecessary to point out the obvious imitations of the Iliad, which have been purposely introduced.

THE

BATTLE OF THE LAKE REGILLUS

A LAY SUNG AT THE FEAST OF CASTOR AND POLLUX ON THE IDES OF QUINTILIS,

IN THE YEAR OF THE CITY CCCCLI

I

HO, TRUMPETS, sound a war-note!
  Ho, lictors, clear the way!
The Knights will ride, in all their pride,
  Along the streets to-day.
To-day the doors and windows
  Are hung with garlands all,
From Castor in the Forum,
  To Mars without the wall.
Each Knight is robed in purple,
  With olive each is crowned;
A gallant war-horse under each
  Paws haughtily the ground.
While flows the Yellow River,
  While stands the Sacred Hill,
The proud Ides of Quintilis
  Shall have such honour still.

Gay are the Martian Kalends:
  December's Nones are gay:
But the proud Ides, when the squadron rides,
  Shall be Rome's whitest day.

II

Unto the Great Twin Brethren
  We keep this solemn feast.
Swift, swift, the Great Twin Brethren
  Came spurring from the east.
They came o'er wild Parthenius
  Tossing in waves of pine,
O'er Cirrha's dome, o'er Adria's foam,
  O'er purple Apennine,
From where with flutes and dances
  Their ancient mansion rings,
In lordly Lacedæmon,
  The City of two kings,
To where, by Lake Regillus,
  Under the Porcian height,
All in the lands of Tusculum,
  Was fought the glorious fight.

III

Now on the place of slaughter
  Are cots and sheepfolds seen,
And rows of vines, and fields of wheat,
  And apple-orchards green:
The swine crush the big acorns
  That fall from Corne's oaks.
Upon the turf by the Fair Fount
  The reaper's pottage smokes.
The fisher baits his angle;
  The hunter twangs his bow;
Little they think on those strong limbs
  That moulder deep below.

Little they think how sternly
  That day the trumpets pealed;
How in the slippery swamp of blood
  Warrior and war-horse reeled;
How wolves came with fierce gallop,
  And crows on eager wings,
To tear the flesh of captains,
  And peck the eyes of kings;
How thick the dead lay scattered
  Under the Porcian height;
How through the gates of Tusculum
  Raved the wild stream of flight;
And how the Lake Regillus
  Bubbled with crimson foam,
What time the Thirty Cities
  Came forth to war with Rome.

IV

But, Roman, when thou standest
  Upon that holy ground,
Look thou with heed on the dark rock
  That girds the dark lake round.
So shalt thou see a hoof-mark
  Stamped deep into the flint:
It was no hoof of mortal steed
  That made so strange a dint:
There to the Great Twin Brethren
  Vow thou thy vows, and pray
That they, in tempest and in fight,
  Will keep thy head alway.

V

Since last the Great Twin Brethren
  Of mortal eyes were seen,
Have years gone by an hundred
  And fourscore and thirteen.

That summer a Virginius
  Was Consul first in place;
The second was stout Aulus,
  Of the Posthumian race.
The Herald of the Latines
  From Gabii came in state:
The Herald of the Latines
  Passed through Rome's Eastern Gate:
The Herald of the Latines
  Did in our Forum stand;
And there he did his office,
  A sceptre in his hand.

VI

"Hear, Senators and people
  Of the good town of Rome:
The Thirty Cities charge you
  To bring the Tarquins home:
And if ye still be stubborn,
  To work the Tarquins wrong,
The Thirty Cities warn you,
  Look that your walls be strong."

VII

Then spake the Consul Aulus,
  He spake a bitter jest:
"Once the jays sent a message
  Unto the eagle's nest:—
Now yield thou up thine eyrie
  Unto the carrion-kite,
Or come forth valiantly, and face
  The jays in deadly fight.—
Forth looked in wrath the eagle;
  And carrion-kite and jay,
Soon as they saw his beak and claw,
  Fled screaming far away."

VIII

The Herald of the Latines
  Hath hied him back in state:
The Fathers of the City
  Are met in high debate.
Then spake the elder Consul,
  An ancient man and wise:
"Now hearken, Conscript Fathers,
  To that which I advise.
In seasons of great peril
  'Tis good that one bear sway;
Then choose we a Dictator,
  Whom all men shall obey.
Camerium knows how deeply
  The sword of Aulus bites
And all our city calls him
  The man of seventy fights.
Then let him be Dictator
  For six months and no more,
And have a Master of the Knights
  And axes twenty-four."

IX

So Aulus was Dictator,
  The man of seventy fights;
He made Æbutius Elva
  His Master of the Knights.
On the third morn thereafter,
  At dawning of the day,
Did Aulus and Æbutius
  Set forth with their array.
Sempronius Atratinus
  Was left in charge at home
With boys, and with grey-headed men,
  To keep the walls of Rome.

Hard by the Lake Regillus
  Our camp was pitched at night:
Eastward a mile the Latines lay,
  Under the Porcian height.
Far over hill and valley
  Their mighty host was spread;
And with their thousand watch-fires
  The midnight sky was red.

X

Up rose the golden morning
  Over the Porcian height,
The proud Ides of Quintilis
  Marked evermore with white.
Not without secret trouble
  Our bravest saw the foes;
For girt by threescore thousand spears,
  The thirty standards rose.
From every warlike city
  That boasts the Latian name,
Foredoomed to dogs and vultures,
  That gallant army came;
From Setia's purple vineyards,
  From Norba's ancient wall,
From the white streets of Tusculum,
  The proudest town of all;
From where the Witch's Fortress
  O'erhangs the dark-blue seas;
From the still glassy lake that sleeps
  Beneath Aricia's trees—
Those trees in whose dim shadow
  The ghastly priest doth reign,
The priest who slew the slayer,
  And shall himself be slain;
From the drear banks of Ufens,
  Where flights of marsh-fowl play,

And buffaloes lie wallowing
  Through the hot summer's day;
From the gigantic watch-towers,
  No work of earthly men,
Whence Cora's sentinels o'erlook
  The never-ending fen;
From the Laurentian jungle,
  The wild hog's reedy home;
From the green steeps whence Anio leaps
  In floods of snow-white foam.

XI

Aricia, Cora, Norba,
  Velitræ, with the might
Of Setia and of Tusculum,
  Were marshalled on the right:
The leader was Mamilius,
  Prince of the Latian name;
Upon his head a helmet
  Of red gold shone like flame:
High on a gallant charger
  Of dark-grey hue he rode;
Over his gilded armour
  A vest of purple flowed,
Woven in the land of sunrise
  By Syria's dark-browed daughters,
And by the sails of Carthage brought
  Far o'er the southern waters.

XII

Lavinium and Laurentum
  Had on the left their post,
With all the banners of the marsh,
  And banners of the coast.
Their leader was false Sextus,
  That wrought the deed of shame:

With restless pace and haggard face
  To his last field he came.
Men said he saw strange visions
  Which none beside might see;
And that strange sounds were in his ears
  Which none might hear but he.
A woman fair and stately,
  But pale as are the dead,
Oft through the watches of the night
  Sat spinning by his bed.
And as she plied the distaff,
  In a sweet voice and low,
She sang of great old houses,
  And fights fought long ago.
So spun she, and so sang she,
  Until the east was grey,
Then pointed to her bleeding breast,
  And shrieked, and fled away.

XIII

But in the centre thickest
  Were ranged the shields of foes,
And from the centre loudest
  The cry of battle rose.
There Tibur marched and Pedum
  Beneath proud Tarquin's rule,
And Ferentinum of the rock,
  And Gabii of the pool.
There rode the Volscian succours:
  There, in a dark stern ring,
The Roman exiles gathered close
  Around the ancient king.
Though white as Mount Soracte,
  When winter nights are long,
His beard flowed down o'er mail and belt,
  His heart and hand were strong:

Under his hoary eyebrows
  Still flashed forth quenchless rage:
And, if the lance shook in his gripe,
  'Twas more with hate than age.
Close at his side was Titus
  On an Apulian steed,
Titus, the youngest Tarquin,
  Too good for such a breed.

XIV

Now on each side the leaders
  Gave signal for the charge;
And on each side the footmen
  Strode on with lance and targe;
And on each side the horsemen
  Struck their spurs deep in gore
And front to front the armies
  Met with a mighty roar:
And under that great battle
  The earth with blood was red;
And, like the Pomptine fog at morn,
  The dust hung overhead;
And louder still and louder
  Rose from the darkened field
The braying of the war-horns,
  The clang of sword and shield,
The rush of squadrons sweeping
  Like whirlwinds o'er the plain,
The shouting of the slayers,
  And screeching of the slain.

XV

False Sextus rode out foremost,
  His look was high and bold;
His corslet was of bison's hide,
  Plated with steel and gold.

As glares the famished eagle
  From the Digentian rock
On a choice lamb that bounds alone
  Before Bandusia's flock,
Herminius glared on Sextus,
  And came with eagle speed,
Herminius on black Auster,
  Brave champion on brave steed;
In his right hand the broadsword
  That kept the bridge so well,
And on his helm the crown he won
  When proud Fidenæ fell.
Woe to the maid whose lover
  Shall cross his path to-day!
False Sextus saw, and trembled,
  And turned, and fled away.
As turns, as flies, the woodman
  In the Calabrian brake,
When through the reeds gleams the round eye
  Of that fell speckled snake;
So turned, so fled, false Sextus,
  And hid him in the rear,
Behind the dark Lavinian ranks,
  Bristling with crest and spear.

XVI

But far to north Æbutius,
  The Master of the Knights,
Gave Tubero of Norba
  To feed the Porcian kites.
Next under those red horse-hoofs
  Flaccus of Setia lay;
Better had he been pruning
  Among his elms that day.

away. Nor could any thing be more natural than that the poets of the next age should embellish this story, and make the celestial horsemen bear the tidings of victory to Rome.

Many years after the temple of the Twin Gods had been built in the Forum, an important addition was made to the ceremonial by which the state annually testified its gratitude for their protection. Quintus Fabius and Publius Decius were elected Censors at a momentous crisis. It had become absolutely necessary that the classification of the citizens should be revised. On that classification depended the distribution of political power. Party-spirit ran high: and the republic seemed to be in danger of falling under the dominion either of a narrow oligarchy or of an ignorant and head-strong rabble. Under such circumstances, the most illustrious patrician and the most illustrious plebeian of the age were entrusted with the office of arbitrating between the angry factions; and they performed their arduous task to the satisfaction of all honest and reasonable men.

One of their reforms was a remodelling of the equestrian order; and, having effected this reform, they determined to give to their work a sanction derived from religion. In the chivalrous societies of modern times, societies which have much more than may at first sight appear in common with the equestrian order of Rome, it has been usual to invoke the special protection of some Saint, and to observe his day with peculiar solemnity. Thus the Companions of the Garter wear the image of Saint George depending from their collars, and meet, on great occasions, in Saint George's Chapel. Thus, when Lewis the Fourteenth instituted a new order of chivalry for the rewarding of military merit, he commended it to the favour of his own glorified ancestor

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  Did in our Forum stand;
And there he did his office,
  A sceptre in his hand.

VI

"Hear, Senators and people
  Of the good town of Rome:
The Thirty Cities charge you
  To bring the Tarquins home:
And if ye still be stubborn,
  To work the Tarquins wrong,
The Thirty Cities warn you,
  Look that your walls be strong."

VII

Then spake the Consul Aulus,
  He spake a bitter jest:
"Once the jays sent a message
  Unto the eagle's nest:—
Now yield thou up thine eyrie
  Unto the carrion-kite,
Or come forth valiantly, and face
  The jays in deadly fight.—
Forth looked in wrath the eagle;
  And carrion-kite and jay,
Soon as they saw his beak and claw,
  Fled screaming far away."

VIII

The Herald of the Latines
  Hath hied him back in state:
The Fathers of the City
  Are met in high debate.
Then spake the elder Consul,
  An ancient man and wise:
"Now hearken, Conscript Fathers,
  To that which I advise.
In seasons of great peril
  'Tis good that one bear sway;
Then choose we a Dictator,
  Whom all men shall obey.
Camerium knows how deeply
  The sword of Aulus bites
And all our city calls him
  The man of seventy fights.
Then let him be Dictator
  For six months and no more,
And have a Master of the Knights
  And axes twenty-four."

IX

So Aulus was Dictator,
  The man of seventy fights;
He made Æbutius Elva
  His Master of the Knights.
On the third morn thereafter,
  At dawning of the day,
Did Aulus and Æbutius
  Set forth with their array.
Sempronius Atratinus
  Was left in charge at home
With boys, and with grey-headed men,
  To keep the walls of Rome.

Hard by the Lake Regillus
  Our camp was pitched at night:
Eastward a mile the Latines lay,
  Under the Porcian height.
Far over hill and valley
  Their mighty host was spread;
And with their thousand watch-fires
  The midnight sky was red.

X

Up rose the golden morning
  Over the Porcian height,
The proud Ides of Quintilis
  Marked evermore with white.
Not without secret trouble
  Our bravest saw the foes;
For girt by threescore thousand spears,
  The thirty standards rose.
From every warlike city
  That boasts the Latian name,
Foredoomed to dogs and vultures,
  That gallant army came;
From Setia's purple vineyards,
  From Norba's ancient wall,
From the white streets of Tusculum,
  The proudest town of all;
From where the Witch's Fortress
  O'erhangs the dark-blue seas;
From the still glassy lake that sleeps
  Beneath Aricia's trees—
Those trees in whose dim shadow
  The ghastly priest doth reign,
The priest who slew the slayer,
  And shall himself be slain;
From the drear banks of Ufens,
  Where flights of marsh-fowl play,

And buffaloes lie wallowing
  Through the hot summer's day;
From the gigantic watch-towers,
  No work of earthly men,
Whence Cora's sentinels o'erlook
  The never-ending fen;
From the Laurentian jungle,
  The wild hog's reedy home;
From the green steeps whence Anio leaps
  In floods of snow-white foam.

XI

Aricia, Cora, Norba,
  Velitræ, with the might
Of Setia and of Tusculum,
  Were marshalled on the right:
The leader was Mamilius,
  Prince of the Latian name;
Upon his head a helmet
  Of red gold shone like flame:
High on a gallant charger
  Of dark-grey hue he rode;
Over his gilded armour
  A vest of purple flowed,
Woven in the land of sunrise
  By Syria's dark-browed daughters,
And by the sails of Carthage brought
  Far o'er the southern waters.

XII

Lavinium and Laurentum
  Had on the left their post,
With all the banners of the marsh,
  And banners of the coast.
Their leader was false Sextus,
  That wrought the deed of shame:

With restless pace and haggard face
  To his last field he came.
Men said he saw strange visions
  Which none beside might see;
And that strange sounds were in his ears
  Which none might hear but he.
A woman fair and stately,
  But pale as are the dead,
Oft through the watches of the night
  Sat spinning by his bed.
And as she plied the distaff,
  In a sweet voice and low,
She sang of great old houses,
  And fights fought long ago.
So spun she, and so sang she,
  Until the east was grey,
Then pointed to her bleeding breast,
  And shrieked, and fled away.

XIII

But in the centre thickest
  Were ranged the shields of foes,
And from the centre loudest
  The cry of battle rose.
There Tibur marched and Pedum
  Beneath proud Tarquin's rule,
And Ferentinum of the rock,
  And Gabii of the pool.
There rode the Volscian succours:
  There, in a dark stern ring,
The Roman exiles gathered close
  Around the ancient king.
Though white as Mount Soracte,
  When winter nights are long,
His beard flowed down o'er mail and belt,
  His heart and hand were strong:

Under his hoary eyebrows
  Still flashed forth quenchless rage:
And, if the lance shook in his gripe,
  'Twas more with hate than age.
Close at his side was Titus
  On an Apulian steed,
Titus, the youngest Tarquin,
  Too good for such a breed.

XIV

Now on each side the leaders
  Gave signal for the charge;
And on each side the footmen
  Strode on with lance and targe;
And on each side the horsemen
  Struck their spurs deep in gore
And front to front the armies
  Met with a mighty roar:
And under that great battle
  The earth with blood was red;
And, like the Pomptine fog at morn,
  The dust hung overhead;
And louder still and louder
  Rose from the darkened field
The braying of the war-horns,
  The clang of sword and shield,
The rush of squadrons sweeping
  Like whirlwinds o'er the plain,
The shouting of the slayers,
  And screeching of the slain.

XV

False Sextus rode out foremost,
  His look was high and bold;
His corslet was of bison's hide,
  Plated with steel and gold.

As glares the famished eagle
  From the Digentian rock
On a choice lamb that bounds alone
  Before Bandusia's flock,
Herminius glared on Sextus,
  And came with eagle speed,
Herminius on black Auster,
  Brave champion on brave steed;
In his right hand the broadsword
  That kept the bridge so well,
And on his helm the crown he won
  When proud Fidenæ fell.
Woe to the maid whose lover
  Shall cross his path to-day!
False Sextus saw, and trembled,
  And turned, and fled away.
As turns, as flies, the woodman
  In the Calabrian brake,
When through the reeds gleams the round eye
  Of that fell speckled snake;
So turned, so fled, false Sextus,
  And hid him in the rear,
Behind the dark Lavinian ranks,
  Bristling with crest and spear.

XVI

But far to north Æbutius,
  The Master of the Knights,
Gave Tubero of Norba
  To feed the Porcian kites.
Next under those red horse-hoofs
  Flaccus of Setia lay;
Better had he been pruning
  Among his elms that day.

away. Nor could any thing be more natural than that the poets of the next age should embellish this story, and make the celestial horsemen bear the tidings of victory to Rome.

Many years after the temple of the Twin Gods had been built in the Forum, an important addition was made to the ceremonial by which the state annually testified its gratitude for their protection. Quintus Fabius and Publius Decius were elected Censors at a momentous crisis. It had become absolutely necessary that the classification of the citizens should be revised. On that classification depended the distribution of political power. Party-spirit ran high: and the republic seemed to be in danger of falling under the dominion either of a narrow oligarchy or of an ignorant and head-strong rabble. Under such circumstances, the most illustrious patrician and the most illustrious plebeian of the age were entrusted with the office of arbitrating between the angry factions; and they performed their arduous task to the satisfaction of all honest and reasonable men.

One of their reforms was a remodelling of the equestrian order; and, having effected this reform, they determined to give to their work a sanction derived from religion. In the chivalrous societies of modern times, societies which have much more than may at first sight appear in common with the equestrian order of Rome, it has been usual to invoke the special protection of some Saint, and to observe his day with peculiar solemnity. Thus the Companions of the Garter wear the image of Saint George depending from their collars, and meet, on great occasions, in Saint George's Chapel. Thus, when Lewis the Fourteenth instituted a new order of chivalry for the rewarding of military merit, he commended it to the favour of his own glorified ancestor

and patron, and decreed that all the members of the fraternity should meet at the royal palace on the feast of Saint Lewis, should attend the king to chapel, should hear mass, and should subsequently hold their great annual assembly. There is a considerable resemblance between this rule of the order of Saint Lewis and the rule which Fabius and Decius made respecting the Roman knights. It was ordained that a grand muster and inspection of the equestrian body should be part of the ceremonial performed, on the anniversary of the battle of Regillus, in honour of Castor and Pollux, the two equestrian Gods. All the knights, clad in purple and crowned with olive, were to meet at a temple of Mars in the suburbs. Thence they were to ride in state to the Forum, where the temple of the Twins stood. This pageant was, during several centuries, considered as one of the most splendid sights of Rome. In the time of Dionysius the cavalcade sometimes consisted of five thousand horsemen, all persons of fair repute and easy fortune.[1]

There can be no doubt that the Censors who instituted this august ceremony acted in concert with the Pontiffs to whom, by the constitution of Rome, the superintendence of the public worship belonged; and it is probable that those high religious functionaries were, as usual, fortunate enough to find in their books or traditions some warrant for the innovation.

The following poem is supposed to have been made for this great occasion. Songs, we know, were chanted at the religious festivals of Rome from an early period, indeed from so early a period, that some of the sacred verses were popularly ascribed to Numa,

[1] See Livy, ix. 46. Val. Max. ii. 2. Aurel. Vict. *De Viris Illustribus*, 32. Dionysius, vi. 13. Plin. *Hist. Nat.* xv. 5. See also the singularly ingenious chapter in Niebuhr's posthumous volume, *Die Censur des Q. Fabius und P. Decius.*

and were utterly unintelligible in the age of Augustus. In the Second Punic War a great feast was held in honour of Juno, and a song was sung in her praise. This song was extant when Livy wrote; and, though exceedingly rugged and uncouth, seemed to him not wholly destitute of merit.[1] A song, as we learn from Horace,[2] was part of the established ritual at the great Secular Jubilee. It is therefore likely that the Censors and Pontiffs, when they had resolved to add a grand procession of knights to the other solemnities annually performed on the Ides of Quintilis, would call in the aid of a poet. Such a poet would naturally take for his subject the battle of Regillus, the appearance of the Twin Gods, and the institution of their festival. He would find abundant materials in the ballads of his predecessors; and he would make free use of the scanty stock of Greek learning which he had himself acquired. He would probably introduce some wise and holy Pontiff enjoining the magnificent ceremonial which, after a long interval, had at length been adopted. If the poem succeeded, many persons would commit it to memory. Parts of it would be sung to the pipe at banquets. It would be peculiarly interesting to the great Posthumian House, which numbered among its many images that of the Dictator Aulus, the hero of Regillus. The orator who, in the following generation, pronounced the funeral panegyric over the remains of Lucius Posthumius Megellus, thrice Consul, would borrow largely from the lay; and thus some passages, much disfigured, would probably find their way into the chronicles which were afterwards in the hands of Dionysius and Livy.

Antiquaries differ widely as to the situation of the field of battle. The opinion of those who suppose that the armies met near Cornufelle, between Frascati

[1] Livy, xxvii. 37. [2] Hor. *Carmen Sæculare.*

and the Monte Porzio, is at least plausible, and has been followed in the poem.

As to the details of the battle, it has not been thought desirable to adhere minutely to the accounts which have come down to us. Those accounts, indeed, differ widely from each other, and, in all probability, differ as widely from the ancient poem from which they were originally derived.

It is unnecessary to point out the obvious imitations of the Iliad, which have been purposely introduced.

THE

BATTLE OF THE LAKE REGILLUS

A LAY SUNG AT THE FEAST OF CASTOR AND POLLUX ON THE IDES OF QUINTILIS,

IN THE YEAR OF THE CITY CCCCLI

I

HO, TRUMPETS, sound a war-note!
  Ho, lictors, clear the way!
The Knights will ride, in all their pride,
  Along the streets to-day.
To-day the doors and windows
  Are hung with garlands all,
From Castor in the Forum,
  To Mars without the wall.
Each Knight is robed in purple,
  With olive each is crowned;
A gallant war-horse under each
  Paws haughtily the ground.
While flows the Yellow River,
  While stands the Sacred Hill,
The proud Ides of Quintilis
  Shall have such honour still.

XXV

Herminius beat his bosom :
  But never a word he spake.
He clapped his hand on Auster's mane ;
  He gave the reins a shake,
Away, away, went Auster,
  Like an arrow from the bow :
Black Auster was the fleetest steed
  From Aufidus to Po.

XXVI

Right glad were all the Romans
  Who, in that hour of dread,
Against great odds bare up the war
  Around Valerius dead,
When from the south the cheering
  Rose with a mighty swell :
" Herminius comes, Herminius,
  Who kept the bridge so well ! "

XXVII

Mamilius spied Herminius,
  And dashed across the way.
" Herminius ! I have sought thee
  Through many a bloody day.
One of us two, Herminius,
  Shall never more go home.
I will lay on for Tusculum,
  And lay thou on for Rome ! "

XXVIII

All round them paused the battle,
  While met in mortal fray
The Roman and the Tusculan,
  The horses black and grey.

Little they think how sternly
  That day the trumpets pealed;
How in the slippery swamp of blood
  Warrior and war-horse reeled;
How wolves came with fierce gallop,
  And crows on eager wings,
To tear the flesh of captains,
  And peck the eyes of kings;
How thick the dead lay scattered
  Under the Porcian height;
How through the gates of Tusculum
  Raved the wild stream of flight;
And how the Lake Regillus
  Bubbled with crimson foam,
What time the Thirty Cities
  Came forth to war with Rome.

IV

But, Roman, when thou standest
  Upon that holy ground,
Look thou with heed on the dark rock
  That girds the dark lake round.
So shalt thou see a hoof-mark
  Stamped deep into the flint:
It was no hoof of mortal steed
  That made so strange a dint:
There to the Great Twin Brethren
  Vow thou thy vows, and pray
That they, in tempest and in fight,
  Will keep thy head alway.

V

Since last the Great Twin Brethren
  Of mortal eyes were seen,
Have years gone by an hundred
  And fourscore and thirteen.

And straightway round him gathered
  A pale and trembling crowd,
And when they knew him, cries of rage
  Brake forth, and wailing loud:
And women rent their tresses
  For their great prince's fall;
And old men girt on their old swords,
  And went to man the wall.

XXX

But, like a graven image,
  Black Auster kept his place,
And ever wistfully he looked
  Into his master's face.
The raven-mane that daily,
  With pats and fond caresses,
The young Herminia washed and combed,
  And twined in even tresses,
And decked with coloured ribands
  From her own gay attire,
Hung sadly o'er her father's corpse
  In carnage and in mire.
Forth with a shout sprang Titus,
  And seized black Auster's rein.
Then Aulus sware a fearful oath,
  And ran at him amain.
"The furies of thy brother
  With me and mine abide,
If one of your accursed house
  Upon black Auster ride!"
As on an Alpine watch-tower
  From heaven comes down the flame,
Full on the neck of Titus
  The blade of Aulus came:

VIII

The Herald of the Latines
  Hath hied him back in state:
The Fathers of the City
  Are met in high debate.
Then spake the elder Consul,
  An ancient man and wise:
"Now hearken, Conscript Fathers,
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Then choose we a Dictator,
  Whom all men shall obey.
Camerium knows how deeply
  The sword of Aulus bites
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  The man of seventy fights.
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  For six months and no more,
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IX

So Aulus was Dictator,
  The man of seventy fights;
He made Æbutius Elva
  His Master of the Knights.
On the third morn thereafter,
  At dawning of the day,
Did Aulus and Æbutius
  Set forth with their array.
Sempronius Atratinus
  Was left in charge at home
With boys, and with grey-headed men,
  To keep the walls of Rome.

XXXIII

And all who saw them trembled,
  And pale grew every cheek;
And Aulus the Dictator
  Scarce gathered voice to speak.
"Say by what name men call you?
  What city is your home?
And wherefore ride ye in such guise
  Before the ranks of Rome?"

XXXIV

"By many names men call us;
  In many lands we dwell:
Well Samothracia knows us;
  Cyrene knows us well.
Our house in gay Tarentum
  Is hung each morn with flowers:
High o'er the masts of Syracuse
  Our marble portal towers;
But by the proud Eurotas
  Is our dear native home;
And for the right we come to fight
  Before the ranks of Rome."

XXXV

So answered those strange horsemen,
  And each couched low his spear;
And forthwith all the ranks of Rome
  Were bold, and of good cheer:
And on the thirty armies
  Came wonder and affright,
And Ardea wavered on the left,
  And Cora on the right.

And buffaloes lie wallowing
  Through the hot summer's day;
From the gigantic watch-towers,
  No work of earthly men,
Whence Cora's sentinels o'erlook
  The never-ending fen;
From the Laurentian jungle,
  The wild hog's reedy home;
From the green steeps whence Anio leaps
  In floods of snow-white foam.

XI

Aricia, Cora, Norba,
  Velitræ, with the might
Of Setia and of Tusculum,
  Were marshalled on the right:
The leader was Mamilius,
  Prince of the Latian name;
Upon his head a helmet
  Of red gold shone like flame:
High on a gallant charger
  Of dark-grey hue he rode;
Over his gilded armour
  A vest of purple flowed,
Woven in the land of sunrise
  By Syria's dark-browed daughters,
And by the sails of Carthage brought
  Far o'er the southern waters.

XII

Lavinium and Laurentum
  Had on the left their post,
With all the banners of the marsh,
  And banners of the coast.
Their leader was false Sextus,
  That wrought the deed of shame:

With restless pace and haggard face
  To his last field he came.
Men said he saw strange visions
  Which none beside might see;
And that strange sounds were in his ears
  Which none might hear but he.
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  But pale as are the dead,
Oft through the watches of the night
  Sat spinning by his bed.
And as she plied the distaff,
  In a sweet voice and low,
She sang of great old houses,
  And fights fought long ago.
So spun she, and so sang she,
  Until the east was grey,
Then pointed to her bleeding breast,
  And shrieked, and fled away.

XIII

But in the centre thickest
  Were ranged the shields of foes,
And from the centre loudest
  The cry of battle rose.
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  Beneath proud Tarquin's rule,
And Ferentinum of the rock,
  And Gabii of the pool.
There rode the Volscian succours:
  There, in a dark stern ring,
The Roman exiles gathered close
  Around the ancient king.
Though white as Mount Soracte,
  When winter nights are long,
His beard flowed down o'er mail and belt,
  His heart and hand were strong:

Under his hoary eyebrows
  Still flashed forth quenchless rage:
And, if the lance shook in his gripe,
  'Twas more with hate than age.
Close at his side was Titus
  On an Apulian steed,
Titus, the youngest Tarquin,
  Too good for such a breed.

XIV

Now on each side the leaders
  Gave signal for the charge;
And on each side the footmen
  Strode on with lance and targe;
And on each side the horsemen
  Struck their spurs deep in gore
And front to front the armies
  Met with a mighty roar:
And under that great battle
  The earth with blood was red;
And, like the Pomptine fog at morn,
  The dust hung overhead;
And louder still and louder
  Rose from the darkened field
The braying of the war-horns,
  The clang of sword and shield,
The rush of squadrons sweeping
  Like whirlwinds o'er the plain,
The shouting of the slayers,
  And screeching of the slain.

XV

False Sextus rode out foremost,
  His look was high and bold;
His corslet was of bison's hide,
  Plated with steel and gold.

As glares the famished eagle
  From the Digentian rock
On a choice lamb that bounds alone
  Before Bandusia's flock,
Herminius glared on Sextus,
  And came with eagle speed,
Herminius on black Auster,
  Brave champion on brave steed;
In his right hand the broadsword
  That kept the bridge so well,
And on his helm the crown he won
  When proud Fidenæ fell.
Woe to the maid whose lover
  Shall cross his path to-day!
False Sextus saw, and trembled,
  And turned, and fled away.
As turns, as flies, the woodman
  In the Calabrian brake,
When through the reeds gleams the round eye
  Of that fell speckled snake;
So turned, so fled, false Sextus,
  And hid him in the rear,
Behind the dark Lavinian ranks,
  Bristling with crest and spear.

XVI

But far to north Æbutius,
  The Master of the Knights,
Gave Tubero of Norba
  To feed the Porcian kites.
Next under those red horse-hoofs
  Flaccus of Setia lay;
Better had he been pruning
  Among his elms that day.

Mamilius saw the slaughter,
  And tossed his golden crest,
And towards the Master of the Knights
  Through the thick battle pressed.
Æbutius smote Mamilius
  So fiercely on the shield
That the great lord of Tusculum
  Well nigh rolled on the field.
Mamilius smote Æbutius,
  With a good aim and true,
Just where the neck and shoulder join,
  And pierced him through and through;
And brave Æbutius Elva
  Fell swooning to the ground:
But a thick wall of bucklers
  Encompassed him around.
His clients from the battle
  Bare him some little space,
And filled a helm from the dark lake,
  And bathed his brow and face;
And when at last he opened
  His swimming eyes to light,
Men say, the earliest words he spake
  Was, "Friends, how goes the fight?"

XVII

But meanwhile in the centre
  Great deeds of arms were wrought;
There Aulus the Dictator
  And there Valerius fought.
Aulus with his good broadsword
  A bloody passage cleared
To where, amidst the thickest foes,
  He saw the long white beard.
Flat lighted that good broadsword
  Upon proud Tarquin's head.

He dropped the lance: he dropped the
reins:
He fell as fall the dead.
Down Aulus springs to slay him,
With eyes like coals of fire;
But faster Titus hath sprung down,
And hath bestrode his sire.
Latian captains, Roman knights,
Fast down to earth they spring,
And hand to hand they fight on foot
Around the ancient king.
First Titus gave tall Cæso
A death wound in the face;
Tall Cæso was the bravest man
Of the brave Fabian race:
Aulus slew Rex of Gabii,
The priest of Juno's shrine:
Valerius smote down Julius,
Of Rome's great Julian line;
Julius, who left his mansion,
High on the Velian hill,
And through all turns of weal and woe
Followed proud Tarquin still.
Now right across proud Tarquin
A corpse was Julius laid;
And Titus groaned with rage and grief,
And at Valerius made.
Valerius struck at Titus,
And lopped off half his crest;
But Titus stabbed Valerius
A span deep in the breast.
Like a mast snapped by the tempest,
Valerius reeled and fell.
Ah! woe is me for the good house
That loves the people well!
Then shouted loud the Latines;
And with one rush they bore

The struggling Romans backward
  Three lances' length and more:
And up they took proud Tarquin,
  And laid him on a shield,
And four strong yeomen bare him,
  Still senseless, from the field.

XVIII

But fiercer grew the fighting
  Around Valerius dead;
For Titus dragged him by the foot
  And Aulus by the head.
"On, Latines, on!" quoth Titus,
  "See how the rebels fly!"
"Romans, stand firm!" quoth Aulus,
  "And win this fight or die!
They must not give Valerius
  To raven and to kite;
For aye Valerius loathed the wrong,
  And aye upheld the right:
And for your wives and babies
  In the front rank he fell.
Now play the men for the good house
  That loves the people well!"

XIX

Then tenfold round the body
  The roar of battle rose,
Like the roar of a burning forest,
  When a strong north wind blows.
Now backward, and now forward,
  Rocked furiously the fray,
Till none could see Valerius,
  And none wist where he lay.
For shivered arms and ensigns
  Were heaped there in a mound,

And corpses stiff, and dying men
  That writhed and gnawed the ground;
And wounded horses kicking,
  And snorting purple foam:
Right well did such a couch befit
  A Consular of Rome.

XX

But north looked the Dictator;
  North looked he long and hard,
And spake to Caius Cossus,
  The Captain of his Guard;
"Caius, of all the Romans
  Thou hast the keenest sight,
Say, what through yonder storm of dust
  Comes from the Latian right?"

XXI

Then answered Caius Cossus:
  "I see an evil sight;
The banner of proud Tusculum
  Comes from the Latian right;
I see the plumed horsemen;
  And far before the rest
I see the dark-grey charger,
  I see the purple vest;
I see the golden helmet
  That shines far off like flame;
So ever rides Mamilius,
  Prince of the Latian name."

XXII

"Now hearken, Caius Cossus:
  Spring on thy horse's back;
Ride as the wolves of Apennine
  Were all upon thy track;

Haste to our southward battle
  And never draw thy rein
Until thou find Herminius,
  And bid him come amain."

XXIII

So Aulus spake, and turned him
  Again to that fierce strife;
And Caius Cossus mounted,
  And rode for death and life.
Loud clanged beneath his horse-hoofs
  The helmets of the dead,
And many a curdling pool of blood
  Splashed him from heel to head.
So came he far to southward,
  Where fought the Roman host,
Against the banners of the marsh
  And banners of the coast.
Like corn before the sickle
  The stout Lavinians fell,
Beneath the edge of the true sword
  That kept the bridge so well.

XXIV

"Herminius! Aulus greets thee;
  He bids thee come with speed,
To help our central battle;
  For sore is there our need.
There wars the youngest Tarquin,
  And there the Crest of Flame,
The Tusculan Mamilius,
  Prince of the Latian name.
Valerius hath fallen fighting
  In front of our array;
And Aulus of the seventy fields
  Alone upholds the day."

XXV

Herminius beat his bosom :
  But never a word he spake.
He clapped his hand on Auster's mane ;
  He gave the reins a shake,
Away, away, went Auster,
  Like an arrow from the bow :
Black Auster was the fleetest steed
  From Aufidus to Po.

XXVI

Right glad were all the Romans
  Who, in that hour of dread,
Against great odds bare up the war
  Around Valerius dead,
When from the south the cheering
  Rose with a mighty swell :
" Herminius comes, Herminius,
  Who kept the bridge so well ! "

XXVII

Mamilius spied Herminius,
  And dashed across the way.
" Herminius ! I have sought thee
  Through many a bloody day.
One of us two, Herminius,
  Shall never more go home.
I will lay on for Tusculum,
  And lay thou on for Rome ! "

XXVIII

All round them paused the battle,
  While met in mortal fray
The Roman and the Tusculan,
  The horses black and grey.

Herminius smote Mamilius
  Through breast-plate and through breast,
And fast flowed out the purple blood
  Over the purple vest.
Mamilius smote Herminius
  Through head-piece and through head;
And side by side those chiefs of pride
  Together fell down dead.
Down fell they dead together
  In a great lake of gore;
And still stood all who saw them fall
  While men might count a score.

XXIX

Fast, fast, with heels wild spurning,
  The dark-grey charger fled:
He burst through ranks of fighting men;
  He sprang o'er heaps of dead.
His bridle far out-streaming,
  His flanks all blood and foam,
He sought the southern mountains,
  The mountains of his home.
The pass was steep and rugged,
  The wolves they howled and whined;
But he ran like a whirlwind up the pass,
  And he left the wolves behind.
Through many a startled hamlet
  Thundered his flying feet;
He rushed through the gate of Tusculum,
  He rushed up the long white street;
He rushed by tower and temple,
  And paused not from his race
Till he stood before his master's door
  In the stately market-place.

And straightway round him gathered
  A pale and trembling crowd,
And when they knew him, cries of rage
  Brake forth, and wailing loud:
And women rent their tresses
  For their great prince's fall;
And old men girt on their old swords,
  And went to man the wall.

XXX

But, like a graven image,
  Black Auster kept his place,
And ever wistfully he looked
  Into his master's face.
The raven-mane that daily,
  With pats and fond caresses,
The young Herminia washed and combed,
  And twined in even tresses,
And decked with coloured ribands
  From her own gay attire,
Hung sadly o'er her father's corpse
  In carnage and in mire.
Forth with a shout sprang Titus,
  And seized black Auster's rein.
Then Aulus sware a fearful oath,
  And ran at him amain.
"The furies of thy brother
  With me and mine abide,
If one of your accursed house
  Upon black Auster ride!"
As on an Alpine watch-tower
  From heaven comes down the flame,
Full on the neck of Titus
  The blade of Aulus came:

And out the red blood spouted,
  In a wide arch and tall,
As spouts a fountain in the court
  Of some rich Capuan's hall.
The knees of all the Latines
  Were loosened with dismay,
When dead, on dead Herminius,
  The bravest Tarquin lay.

XXXI

And Aulus the Dictator
  Stroked Auster's raven mane,
With heed he looked unto the girths,
  With heed unto the rein.
"Now bear me well, black Auster,
  Into yon thick array;
And thou and I will have revenge
  For thy good lord this day."

XXXII

So spake he; and was buckling
  Tighter black Auster's band,
When he was aware of a princely pair
  That rode at his right hand.
So like they were, no mortal
  Might one from other know:
White as snow their armour was:
  Their steeds were white as snow.
Never on earthly anvil
  Did such rare armour gleam;
And never did such gallant steeds
  Drink of an earthly stream.

XXXIII

And all who saw them trembled,
  And pale grew every cheek;
And Aulus the Dictator
  Scarce gathered voice to speak.
"Say by what name men call you?
  What city is your home?
And wherefore ride ye in such guise
  Before the ranks of Rome?"

XXXIV

"By many names men call us;
  In many lands we dwell:
Well Samothracia knows us;
  Cyrene knows us well.
Our house in gay Tarentum
  Is hung each morn with flowers:
High o'er the masts of Syracuse
  Our marble portal towers;
But by the proud Eurotas
  Is our dear native home;
And for the right we come to fight
  Before the ranks of Rome."

XXXV

So answered those strange horsemen,
  And each couched low his spear;
And forthwith all the ranks of Rome
  Were bold, and of good cheer:
And on the thirty armies
  Came wonder and affright,
And Ardea wavered on the left,
  And Cora on the right.

"Rome to the charge!" cried Aulus;
"The foe begins to yield!
Charge for the hearth of Vesta!
Charge for the Golden Shield!
Let no man stop to plunder,
But slay, and slay, and slay;
The Gods who live for ever
Are on our side to-day."

XXXVI

Then the fierce trumpet-flourish
From earth to heaven arose,
The kites know well the long stern swell
That bids the Romans close.
Then the good sword of Aulus
Was lifted up to slay:
Then, like a crag down Apennine,
Rushed Auster through the fray.
But under those strange horsemen
Still thicker lay the slain;
And after those strange horses
Black Auster toiled in vain.
Behind them Rome's long battle
Came rolling on the foe,
Ensigns dancing wild above,
Blades all in line below.
So comes the Po in flood-time
Upon the Celtic plain:
So comes the squall, blacker than night,
Upon the Adrian main.
Now, by our Sire Quirinus,
It was a goodly sight
To see the thirty standards
Swept down the tide of flight.

So flies the spray of Adria
  When the black squall doth blow,
So corn-sheaves in the flood-time
  Spin down the whirling Po.
False Sextus to the mountains
  Turned first his horse's head;
And fast fled Ferentinum,
  And fast Lanuvium fled.
The horsemen of Nomentum
  Spurred hard out of the fray;
The footmen of Velitræ
  Threw shield and spear away.
And underfoot was trampled,
  Amidst the mud and gore,
The banner of proud Tusculum,
  That never stooped before:
And down went Flavius Faustus,
  Who led his stately ranks
From where the apple blossoms wave
  On Anio's echoing banks,
And Tullus of Arpinum,
  Chief of the Volscian aids,
And Metius with the long fair curls,
  The love of Anxur's maids,
And the white head of Vulso,
  The great Arician seer,
And Nepos of Laurentum,
  The hunter of the deer;
And in the back false Sextus
  Felt the good Roman steel,
And wriggling in the dust he died,
  Like a worm beneath the wheel:
And fliers and pursuers
  Were mingled in a mass;
And far away the battle
  Went roaring through the pass.

XXXVII

Sempronius Atratinus
  Sate in the Eastern Gate,
Beside him were three Fathers,
  Each in his chair of state;
Fabius, whose nine stout grandsons
  That day were in the field,
And Manlius, eldest of the Twelve
  Who keep the Golden Shield;
And Sergius, the High Pontiff,
  For wisdom far renowned;
In all Etruria's colleges
  Was no such Pontiff found.
And all around the portal,
  And high above the wall,
Stood a great throng of people,
  But sad and silent all;
Young lads and stooping elders
  That might not bear the mail,
Matrons with lips that quivered,
  And maids with faces pale.
Since the first gleam of daylight,
  Sempronius had not ceased
To listen for the rushing
  Of horse-hoofs from the east.
The mist of eve was rising,
  The sun was hastening down,
When he was aware of a princely pair
  Fast pricking towards the town.
So like they were, man never
  Saw twins so like before;
Red with gore their armour was,
  Their steeds were red with gore.

XXXVIII

"Hail to the great Asylum!
  Hail to the hill-tops seven!
Hail to the fire that burns for aye,
  And the shield that fell from heaven!
This day, by Lake Regillus,
  Under the Porcian height,
All in the lands of Tusculum
  Was fought a glorious fight.
To-morrow your Dictator
  Shall bring in triumph home
The spoils of thirty cities
  To deck the shrines of Rome!"

XXXIX

Then burst from that great concourse
  A shout that shook the towers,
And some ran north, and some ran south,
  Crying, "The day is ours!"
But on rode these strange horsemen,
  With slow and lordly pace;
And none who saw their bearing
  Durst ask their name or race.
On rode they to the Forum,
  While laurel-boughs and flowers,
From house-tops and from windows,
  Fell on their crests in showers.
When they drew nigh to Vesta,
  They vaulted down amain,
And washed their horses in the well
  That springs by Vesta's fane.
And straight again they mounted,
  And rode to Vesta's door;
Then, like a blast, away they passed,
  And no man saw them more.

XL

And all the people trembled,
And pale grew every cheek;
And Sergius the High Pontiff
Alone found voice to speak:
"The gods who live for ever
Have fought for Rome to-day!
These be the Great Twin Brethren
To whom the Dorians pray.
Back comes the Chief in triumph,
Who, in the hour of fight,
Hath seen the Great Twin Brethren
In harness on his right.
Safe comes the ship to haven,
Through billows and through gales,
If once the Great Twin Brethren
Sit shining on the sails.
Wherefore they washed their horses
In Vesta's holy well,
Wherefore they rode to Vesta's door,
I know, but may not tell.
Here, hard by Vesta's temple,
Build we a stately dome
Unto the Great Twin Brethren
Who fought so well for Rome.
And when the months returning
Bring back this day of fight,
The proud Ides of Quintilis,
Marked evermore with white,
Unto the Great Twin Brethren
Let all the people throng,
With chaplets and with offerings,
With music and with song;
And let the doors and windows
Be hung with garlands all,

And let the knights be summoned
  To Mars without the wall:
Thence let them ride in purple
  With joyous trumpet-sound,
Each mounted on his war-horse,
  And each with olive crowned;
And pass in solemn order
  Before the sacred dome,
Where dwell the Great Twin Brethren
  Who fought so well for Rome."

VIRGINIA

A COLLECTION consisting exclusively of war-songs would give an imperfect, or rather an erroneous, notion of the spirit of the old Latin ballads. The Patricians, during more than a century after the expulsion of the Kings, held all the high military commands. A Plebeian, even though, like Lucius Siccius, he were distinguished by his valour and knowledge of war, could serve only in subordinate posts. A minstrel, therefore, who wished to celebrate the early triumphs of his country, could hardly take any but Patricians for his heroes. The warriors who are mentioned in the two preceding lays, Horatius, Lartius, Herminius, Aulus Posthumius, Æbutius Elva, Sempronius Atratinus, Valerius Poplicola, were all members of the dominant order; and a poet who was singing their praises, whatever his own political opinions might be, would naturally abstain from insulting the class to which they belonged, and from reflecting on the system which had placed such men at the head of the legions of the Commonwealth.

But there was a class of compositions in which the great families were by no means so courteously treated. No parts of early Roman history are richer with poetical colouring than those which relate to the long contest between the privileged houses and the commonalty. The population of Rome was, from a very early period, divided into hereditary castes,

which, indeed, readily united to repel foreign enemies, but which regarded each other, during many years, with bitter animosity. Between those castes there was a barrier hardly less strong than that which, at Venice, parted the members of the Great Council from their countrymen. In some respects, indeed, the line which separated an Icilius or a Duilius from a Posthumius or a Fabius was even more deeply marked than that which separated the rower of a gondola from a Contarini or a Morosini. At Venice the distinction was merely civil. At Rome it was both civil and religious. Among the grievances under which the Plebeians suffered, three were felt as peculiarly severe. They were excluded from the highest magistracies; they were excluded from all share in the public lands; and they were ground down to the dust by partial and barbarous legislation touching pecuniary contracts. The ruling class in Rome was a moneyed class; and it made and administered the laws with a view solely to its own interest. Thus the relation between lender and borrower was mixed up with the relation between sovereign and subject. The great men held a large portion of the community in dependence by means of advances at enormous usury. The law of debt, framed by creditors, and for the protection of creditors, was the most horrible that has ever been known among men. The liberty, and even the life of the insolvent were at the mercy of the Patrician money-lenders. Children often became slaves in consequence of the misfortunes of their parents. The debtor was imprisoned, not in a public gaol under the care of impartial public functionaries, but in a private workhouse belonging to the creditor. Frightful stories were told respecting these dungeons. It was said that torture and brutal violation were common; that tight stocks, heavy chains, scanty measures of food, were used to punish wretches

guilty of nothing but poverty; and that brave soldiers, whose breasts were covered with honourable scars, were often marked still more deeply on the back by the scourges of high-born usurers.

The Plebeians were, however, not wholly without constitutional rights. From an early period they had been admitted to some share of political power. They were enrolled each in his century, and were allowed a share, considerable though not proportioned to their numerical strength, in the disposal of those high dignities from which they were themselves excluded. Thus their position bore some resemblance to that of the Irish Catholics during the interval between the year 1792 and the year 1829. The Plebeians had also the privilege of annually appointing officers, named Tribunes, who had no active share in the government of the Commonwealth, but who, by degrees, acquired a power formidable even to the ablest and most resolute Consuls and Dictators. The person of the Tribune was inviolable; and, though he could directly effect little, he could obstruct every thing.

During more than a century after the institution of the Tribuneship, the Commons struggled manfully for the removal of the grievances under which they laboured; and, in spite of many checks and reverses, succeeded in wringing concession after concession from the stubborn aristocracy. At length in the year of the city 378, both parties mustered their whole strength for their last and most desperate conflict. The popular and active Tribune, Caius Licinius, proposed the three memorable laws which are called by his name, and which were intended to redress the three great evils of which the Plebeians complained. He was supported, with eminent ability and firmness, by his colleague, Lucius Sextius. The struggle appears to have been the fiercest that ever in any community

terminated without an appeal to arms. If such a contest had raged in any Greek city, the streets would have run with blood. But, even in the paroxysms of faction, the Roman retained his gravity, his respect for law, and his tenderness for the lives of his fellow-citizens. Year after year Licinius and Sextius were re-elected Tribunes. Year after year, if the narrative which has come down to us is to be trusted, they continued to exert, to the full extent, their power of stopping the whole machine of government. No curule magistrates could be chosen; no military muster could be held. We know too little of the state of Rome in those days to be able to conjecture how, during that long anarchy, the peace was kept, and ordinary justice administered between man and man. The animosity of both parties rose to the greatest height. The excitement, we may well suppose, would have been peculiarly intense at the annual election of Tribunes. On such occasions there can be little doubt that the great families did all that could be done, by threats and caresses, to break the union of the Plebeians. That union, however, proved indissoluble. At length the good cause triumphed. The Licinian laws were carried. Lucius Sextius was the first Plebeian Consul, Caius Licinius the third.

The results of this great change were singularly happy and glorious. Two centuries of prosperity, harmony, and victory followed the reconciliation of the orders. Men who remembered Rome engaged in waging petty wars almost within sight of the Capitol lived to see her the mistress of Italy. While the disabilities of the Plebeians continued, she was scarcely able to maintain her ground against the Volscians and Hernicans. When those disabilities were removed, she rapidly became more than a match for Carthage and Macedon.

During the great Licinian contest the Plebeian

poets were, doubtless, not silent. Even in modern times songs have been by no means without influence on public affairs; and we may therefore infer that, in a society where printing was unknown, and where books were rare, a pathetic or humorous party-ballad must have produced effects such as we can but faintly conceive. It is certain that satirical poems were common at Rome from a very early period. The rustics, who lived at a distance from the seat of government, and took little part in the strife of factions, gave vent to their petty local animosities in coarse Fescennine verse. The lampoons of the city were doubtless of a higher order; and their sting was early felt by the nobility. For in the Twelve Tables, long before the time of the Licinian laws, a severe punishment was denounced against the citizen who should compose or recite verses reflecting on another.[1] Satire is, indeed, the only sort of composition in which the Latin poets, whose works have come down to us, were not mere imitators of foreign models; and it is therefore the only sort of composition in which they have never been rivalled. It was not, like their tragedy, their comedy, their epic and lyric poetry, a hothouse plant which, in return for assiduous and skilful culture, gave only scanty and sickly fruits. It was hardy and full of sap: and in all the various juices which it yielded might be distinguished the flavour of the Ausonian soil. "Satire," said Quinctilian, with just pride, "is all our own." Satire sprang, in truth, naturally from the constitution of the Roman government and from the spirit of the Roman people; and though at length subjected to metrical rules derived from Greece, retained to the

[1] Cicero justly infers from this law that there had been early Latin poets whose works had been lost before his time. "Quamquam id quidem etiam xii tabulæ declarant, condi jam tum solitum esse carmen, quod ne liceret fieri ad alterius injuriam lege sanxerunt."—*Tusc.* iv. 2.

last an essentially Roman character. Lucilius was the earliest satirist whose works were held in esteem under the Cæsars. But many years before Lucilius was born, Nævius had been flung into a dungeon, and guarded there with circumstances of unusual rigour, on account of the bitter lines in which he had attacked the great Cæcilian family.[1] The genius and spirit of the Roman satirists survived the liberty of their country, and were not extinguished by the cruel despotism of the Julian and Flavian Emperors. The great poet who told the story of Domitian's turbot, was the legitimate successor of those forgotten minstrels whose songs animated the factions of the infant Republic.

Those minstrels, as Niebuhr has remarked, appear to have generally taken the popular side. We can hardly be mistaken in supposing that, at the great crisis of the civil conflict, they employed themselves in versifying all the most powerful and virulent speeches of the Tribunes, and in heaping abuse on the leaders of the aristocracy. Every personal defect, every domestic scandal, every tradition dishonourable to a noble house, would be sought out, brought into notice, and exaggerated. The illustrious head of the aristocratical party, Marcus Furius Camillus, might perhaps be, in some measure, protected by his venerable age and by the memory of his great services to the State. But Appius Claudius Crassus enjoyed no such immunity. He was descended from a long line of ancestors distinguished by their haughty demeanour, and by the inflexibility with which they had withstood all the demands of the Plebeian order. While the political conduct and the deportment of the Claudian nobles drew upon them the fiercest public hatred, they were accused of wanting, if any credit is due to the early history of Rome, a class of

[1] Plautus, *Miles Gloriosus*. Aulus Gellius, iii. 3.

qualities which, in a military Commonwealth, is sufficient to cover a multitude of offences. The chiefs of the family appear to have been eloquent, versed in civil business, and learned after the fashion of their age; but in war they were not distinguished by skill or valour. Some of them, as if conscious where their weakness lay, had, when filling the highest magistracies, taken internal administration as their department of public business, and left the military command to their colleagues.[1] One of them had been entrusted with an army, and had failed ignominiously.[2] None of them had been honoured with a triumph. None of them had achieved any martial exploit, such as those by which Lucius Quinctius Cincinnatus, Titus Quinctius Capitolinus, Aulus Cornelius Cossus, and, above all, the great Camillus, had extorted the reluctant esteem of the multitude. During the Licinian conflict, Appius Claudius Crassus signalised himself by the ability and severity with which he harangued against the two great agitators. He would naturally, therefore, be the favourite mark of the Plebeian satirists; nor would they have been at a loss to find a point on which he was open to attack.

His grandfather, called, like himself, Appius Claudius, had left a name as much detested as that of Sextus Tarquinius. This elder Appius had been Consul more than seventy years before the introduction of the Licinian laws. By availing himself of a singular crisis in public feeling, he had obtained the consent of the Commons to the abolition of the Tribuneship, and had been the chief of that Council of Ten to which the whole direction of the State had been committed. In a few months his administration had become universally odious. It had been swept away by an irresistible outbreak of popular fury;

[1] In the years of the city 260, 304, and 330.
[2] In the year of the city 282.

and its memory was still held in abhorrence by the whole city. The immediate cause of the downfall of this execrable government was said to have been an attempt made by Appius Claudius upon the chastity of a beautiful young girl of humble birth. The story ran that the Decemvir, unable to succeed by bribes and solicitations, resorted to an outrageous act of tyranny. A vile dependent of the Claudian house laid claim to the damsel as his slave. The cause was brought before the tribunal of Appius. The wicked magistrate, in defiance of the clearest proofs, gave judgment for the claimant. But the girl's father, a brave soldier, saved her from servitude and dishonour by stabbing her to the heart in the sight of the whole Forum. That blow was the signal for a general explosion. Camp and city rose at once; the Ten were pulled down; the Tribuneship was re-established; and Appius escaped the hands of the executioner only by a voluntary death.

It can hardly be doubted that a story so admirably adapted to the purposes both of the poet and of the demagogue would be eagerly seized upon by minstrels burning with hatred against the Patrician order, against the Claudian house, and especially against the grandson and namesake of the infamous Decemvir.

In order that the reader may judge fairly of these fragments of the lay of Virginia, he must imagine himself a Plebeian who has just voted for the re-election of Sextius and Licinius. All the power of the Patricians has been exerted to throw out the two great champions of the Commons. Every Posthumius, Æmilius, and Cornelius has used his influence to the utmost. Debtors have been let out of the workhouses on condition of voting against the men of the people; clients have been posted to hiss and interrupt the favourite candidates: Appius Claudius

Crassus has spoken with more than his usual eloquence and asperity: all has been in vain; Licinius and Sextius have a fifth time carried all the tribes: work is suspended: the booths are closed: the Plebeians bear on their shoulders the two champions of liberty through the Forum. Just at this moment it is announced that a popular poet, a zealous adherent of the Tribunes, has made a new song which will cut the Claudian nobles to the heart. The crowd gathers round him, and calls on him to recite it. He takes his stand on the spot where, according to tradition, Virginia, more than seventy years ago, was seized by the pandar of Appius, and he begins his story.

VIRGINIA

FRAGMENTS OF A LAY SUNG IN THE FORUM ON THE DAY WHEREON LUCIUS SEXTIUS SEXTINUS LATERANUS AND CAIUS LICINIUS CALVUS STOLO WERE ELECTED TRIBUNES OF THE COMMONS THE FIFTH TIME, IN THE YEAR OF THE CITY CCCLXXXII.

YE good men of the Commons, with loving hearts and true,
Who stand by the bold Tribunes that still have stood by you,
Come, make a circle round me, and mark my tale with care,
A tale of what Rome once hath borne, of what Rome yet may bear.
This is no Grecian fable, of fountains running wine,
Of maids with snaky tresses, or sailors turned to swine.
Here, in this very Forum, under the noonday sun,
In sight of all the people, the bloody deed was done
Old men still creep among us who saw that fearful day,
Just seventy years and seven ago, when the wicked Ten bare sway.

Of all the wicked Ten still the names are held accursed,
And of all the wicked Ten Appius Claudius was the worst.

He stalked along the Forum like King Tarquin in his pride:
Twelve axes waited on him, six marching on a side;
The townsmen shrank to right and left, and eyed askance with fear
His lowering brow, his curling mouth which always seemed to sneer.
That brow of hate, that mouth of scorn, marks all the kindred still;
For never was there Claudius yet but wished the Commons ill:
Nor lacks he fit attendance; for close behind his heels,
With outstretched chin and crouching pace, the client Marcus steals,
His loins girt up to run with speed, be the errand what it may,
And the smile flickering on his cheek, for aught his lord may say.
Such varlets pimp and jest for hire among the lying Greeks:
Such varlets still are paid to hoot when brave Licinius speaks.
Where'er ye shed the honey, the buzzing flies will crowd;
Where'er ye fling the carrion, the raven's croak is loud;
Where'er down Tiber garbage floats, the greedy pike ye see;
And wheresoe'er such lord is found, such client still will be.

Just then, as through one cloudless chink in a black stormy sky
Shines out the dewy morning-star, a fair young girl came by.

With her small tablets in her hand, and her satchel
on her arm,
Home she went bounding from the school, nor dreamed
of shame or harm;
And past those dreaded axes she innocently ran,
With bright, frank brow that had not learned to blush
at gaze of man;
And up the Sacred Street she turned, and, as she
danced along,
She warbled gaily to herself lines of the good old
song,
How for a sport the princes came spurring from the
camp,
And found Lucrece, combing the fleece, under the
midnight lamp.
The maiden sang as sings the lark, when up he darts
his flight,
From his nest in the green April corn, to meet the
morning light;
And Appius heard her sweet young voice, and saw
her sweet young face,
And loved her with the accursed love of his accursed
race,
And all along the Forum, and up the Sacred Street,
His vulture eye pursued the trip of those small glancing feet.

• • • • • • • •

Over the Alban mountains the light of morning
broke;
From all the roofs of the Seven Hills curled the thin
wreaths of smoke:
The city-gates were opened; the Forum all alive,
With buyers and with sellers was humming like a
hive:

Blithely on brass and timber the craftsman's stroke
was ringing,
And blithely o'er her panniers the market-girl was
singing,
And blithely young Virginia came smiling from her
home:
Ah! woe for young Virginia, the sweetest maid in
Rome!
With her small tablets in her hand, and her satchel
on her arm,
Forth she went bounding to the school, nor dreamed
of shame or harm.
She crossed the Forum shining with stalls in alleys gay,
And just had reached the very spot whereon I stand
this day,
When up the varlet Marcus came; not such as when
erewhile
He crouched behind his patron's heels with the true
client smile:
He came with lowering forehead, swollen features, and
clenched fist,
And strode across Virginia's path, and caught her by
the wrist.
Hard strove the frighted maiden, and screamed with
look aghast;
And at her scream from right and left the folk came
running fast;
The money-changer Crispus, with his thin silver hairs,
And Hanno from the stately booth glittering with
Punic wares,
And the strong smith Muræna, grasping a half-forged
brand,
And Volero the flesher, his cleaver in his hand.
All came in wrath and wonder; for all knew that
fair child;
And, as she passed them twice a day, all kissed their
hands and smiled;

And the strong smith Muræna gave Marcus such a blow,
The caitiff reeled three paces back, and let the maiden go.
Yet glared he fiercely round him, and growled in harsh, fell tone,
"She's mine, and I will have her: I seek but for mine own:
She is my slave, born in my house, and stolen away and sold,
The year of the sore sickness, ere she was twelve hours old.
'Twas in the sad September, the month of wail and fright,
Two augurs were borne forth that morn; the Consul died ere night.
I wait on Appius Claudius, I waited on his sire:
Let him who works the client wrong beware the patron's ire!"

So spake the varlet Marcus; and dread and silence came
On all the people at the sound of the great Claudian name.
For then there was no Tribune to speak the word of might,
Which makes the rich man tremble, and guards the poor man's right.
There was no brave Licinius, no honest Sextius then;
But all the city, in great fear, obeyed the wicked Ten.
Yet ere the varlet Marcus again might seize the maid,
Who clung tight to Muræna's skirt, and sobbed, and shrieked for aid,
Forth through the throng of gazers the young Icilius pressed,
And stamped his foot, and rent his gown, and smote upon his breast,

And sprang upon that column, by many a minstrel sung,
Whereon three mouldering helmets, three rusting swords, are hung,
And beckoned to the people, and in bold voice and clear
Poured thick and fast the burning words which tyrants quake to hear.

. . . . . .

"Now, by your children's cradles, now by your fathers' graves,
Be men to-day, Quirites, or be for ever slaves!
For this did Servius give us laws? For this did Lucrece bleed?
For this was the great vengeance wrought on Tarquin's evil seed?
For this did those false sons make red the axes of their sire?
For this did Scævola's right hand hiss in the Tuscan fire?
Shall the vile fox-earth awe the race that stormed the lion's den?
Shall we, who could not brook one lord, crouch to the wicked Ten?
Oh for that ancient spirit which curbed the Senate's will!
Oh for the tents which in old time whitened the Sacred Hill!
In those brave days our fathers stood firmly side by side;
They faced the Marcian fury; they tamed the Fabian pride:
They drove the fiercest Quinctius an outcast forth from Rome;
They sent the haughtiest Claudius with shivered fasces home.

But what their care bequeathed us our madness flung
away:
All the ripe fruit of threescore years was blighted in
a day.
Exult, ye proud Patricians! The hard-fought fight
is o'er.
We strove for honours—'twas in vain: for freedom—
'tis no more.
No crier to the polling summons the eager throng;
No tribune breathes the word of might that guards
the weak from wrong.
Our very hearts, that were so high, sink down beneath
your will.
Riches, and lands, and power, and state—ye have
them:—keep them still.
Still keep the holy fillets; still keep the purple gown,
The axes, and the curule chair, the car, and laurel
crown:
Still press us for your cohorts, and, when the fight is
done,
Still fill your garners from the soil which our good
swords have won.
Still, like a spreading ulcer, which leech-craft may
not cure,
Let your foul usance eat away the substance of the
poor.
Still let your haggard debtors bear all their fathers
bore;
Still let your dens of torment be noisome as of
yore;
No fire when Tiber freezes; no air in dog-star
heat;
And store of rods for free-born backs, and holes for
free-born feet.
Heap heavier still the fetters; bar closer still the
grate;
Patient as sheep we yield us up unto your cruel hate.

But, by the Shades beneath us, and by the Gods above,
Add not unto your cruel hate your yet more cruel love!
Have ye not graceful ladies, whose spotless lineage springs
From Consuls, and High Pontiffs, and ancient Alban kings?
Ladies, who deign not on our paths to set their tender feet,
Who from their cars look down with scorn upon the wondering street,
Who in Corinthian mirrors their own proud smiles behold,
And breathe of Capuan odours, and shine with Spanish gold?
Then leave the poor Plebeian his single tie to life—
The sweet, sweet love of daughter, of sister, and of wife,
The gentle speech, the balm for all that his vexed soul endures,
The kiss, in which he half forgets even such a yoke as yours.
Still let the maiden's beauty swell the father's breast with pride;
Still let the bridegroom's arms infold an unpolluted bride.
Spare us the inexpiable wrong, the unutterable shame,
That turns the coward's heart to steel, the sluggard's blood to flame,
Lest, when our latest hope is fled, ye taste of our despair,
And learn by proof, in some wild hour, how much the wretched dare."

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Straightway Virginius led the maid a little space aside,
To where the reeking shambles stood, piled up with horn and hide,
Close to yon low dark archway, where, in a crimson flood,
Leaps down to the great sewer the gurgling stream of blood.
Hard by, a flesher on a block had laid his whittle down:
Virginius caught the whittle up, and hid it in his gown.
And then his eyes grew very dim, and his throat began to swell,
And in a hoarse, changed voice he spake, "Farewell, sweet child! Farewell!
Oh! how I loved my darling! Though stern I sometimes be,
To thee, thou know'st, I was not so. Who could be so to thee?
And how my darling loved me! How glad she was to hear
My footstep on the threshold when I came back last year!
And how she danced with pleasure to see my civic crown,
And took my sword, and hung it up, and brought me forth my gown!
Now, all those things are over—yes, all thy pretty ways,
Thy needlework, thy prattle, thy snatches of old lays;
And none will grieve when I go forth, or smile when I return,
Or watch beside the old man's bed, or weep upon his urn.
The house that was the happiest within the Roman walls,
The house that envied not the wealth of Capua's marble halls,

Now, for the brightness of thy smile, must have eternal gloom,
And for the music of thy voice, the silence of the tomb.
The time is come. See how he points his eager hand this way!
See how his eyes gloat on thy grief, like a kite's upon the prey!
With all his wit, he little deems, that, spurned, betrayed, bereft,
Thy father hath in his despair one fearful refuge left.
He little deems that in this hand I clutch what still can save
Thy gentle youth from taunts and blows, the portion of the slave;
Yea, and from nameless evil, that passeth taunt and blow—
Foul outrage which thou knowest not, which thou shalt never know.
Then clasp me round the neck once more, and give me one more kiss;
And now mine own dear little girl, there is no way but this."
With that he lifted high the steel, and smote her in the side,
And in her blood she sank to earth, and with one sob she died.

Then, for a little moment, all people held their breath;
And through the crowded Forum was stillness as of death;
And in another moment brake forth from one and all
A cry as if the Volscians were coming o'er the wall.
Some with averted faces shrieking fled home amain;
Some ran to call a leech; and some ran to lift the slain:

Some felt her lips and little wrist, if life might there be found;
And some tore up their garments fast, and strove to stanch the wound.
In vain they ran, and felt, and stanched; for never truer blow
That good right arm had dealt in fight against a Volscian foe.

When Appius Claudius saw that deed, he shuddered and sank down,
And hid his face some little space with the corner of his gown,
Till, with white lips and bloodshot eyes, Virginius tottered nigh,
And stood before the judgment-seat, and held the knife on high.
"Oh! dwellers in the nether gloom, avengers of the slain,
By this dear blood I cry to you, do right between us twain;
And even as Appius Claudius hath dealt by me and mine,
Deal you by Appius Claudius and all the Claudian line!"
So spake the slayer of his child, and turned, and went his way;
But first he cast one haggard glance to where the body lay,
And writhed, and groaned a fearful groan, and then, with steadfast feet,
Strode right across the market-place unto the Sacred Street.

Then up sprang Appius Claudius: "Stop him; alive or dead!
Ten thousand pounds of copper to the man who brings his head."

He looked upon his clients; but none would work
his will.
He looked upon his lictors; but they trembled, and
stood still.
And, as Virginius through the press his way in silence
cleft,
Ever the mighty multitude fell back to right and left.
And he hath passed in safety unto his woeful home,
And there ta'en horse to tell the camp what deeds
are done in Rome.

By this the flood of people was swollen from every
side,
And streets and porches round were filled with that
o'erflowing tide;
And close around the body gathered a little train
Of them that were the nearest and dearest to the
slain.
They brought a bier, and hung it with many a cypress
crown,
And gently they uplifted her, and gently laid her
down.
The face of Appius Claudius wore the Claudian scowl
and sneer,
And in the Claudian note he cried, "What doth this
rabble here?
Have they no crafts to mind at home, that hither-
ward they stray?
Ho! lictors, clear the market-place, and fetch the
corpse away!"
The voice of grief and fury till then had not been
loud;
But a deep sullen murmur wandered among the crowd,
Like the moaning noise that goes before the whirl-
wind on the deep,
Or the growl of a fierce watch-dog but half-aroused
from sleep.

But when the lictors at that word, tall yeomen all
and strong,
Each with his axe and sheaf of twigs, went down
into the throng,
Those old men say, who saw that day of sorrow and
of sin,
That in the Roman Forum was never such a din.
The wailing, hooting, cursing, the howls of grief and
hate,
Were heard beyond the Pincian Hill, beyond the
Latin Gate.
But close around the body, where stood the little
train
Of them that were the nearest and dearest to the
slain,
No cries were there, but teeth set fast, low whispers
and black frowns,
And breaking up of benches, and girding up of
gowns.
'Twas well the lictors might not pierce to where the
maiden lay,
Else surely had they been all twelve torn limb from
limb that day.
Right glad they were to struggle back, blood stream-
ing from their heads,
With axes all in splinters, and raiment all in shreds.
Then Appius Claudius gnawed his lip, and the blood
left his cheek;
And thrice he beckoned with his hand, and thrice he
strove to speak;
And thrice the tossing Forum set up a frightful yell;
"See, see, thou dog! what thou hast done; and hide
thy shame in hell!
Thou that wouldst make our maidens slaves must
first make slaves of men.
Tribunes! Hurrah for Tribunes! Down with the
wicked Ten!"

And straightway, thick as hailstones, came whizzing through the air,
Pebbles, and bricks, and potsherds, all round the curule chair:
And upon Appius Claudius great fear and trembling came,
For never was a Claudius yet brave against aught but shame.
Though the great houses love us not, we own, to do them right,
That the great houses, all save one, have borne them well in fight.
Still Caius of Corioli, his triumphs and his wrongs,
His vengeance and his mercy, live in our camp-fire songs.
Beneath the yoke of Furius oft have Gaul and Tuscan bowed;
And Rome may bear the pride of him of whom herself is proud.
But evermore a Claudius shrinks from a stricken field,
And changes colour like a maid at sight of sword and shield.
The Claudian triumphs all were won within the city towers;
The Claudian yoke was never pressed on any necks but ours.
A Cossus, like a wild cat, springs ever at the face;
A Fabius rushes like a boar against the shouting chase;
But the vile Claudian litter, raging with currish spite,
Still yelps and snaps at those who run, still runs from those who smite.
So now 'twas seen of Appius. When stones began to fly,
He shook, and crouched, and wrung his hands, and smote upon his thigh.

"Kind clients, honest lictors, stand by me in this fray!
Must I be torn in pieces? Home, home, the nearest way!"
While yet he spake, and looked around with a bewildered stare,
Four sturdy lictors put their necks beneath the curule chair;
And fourscore clients on the left, and fourscore on the right,
Arrayed themselves with swords and staves, and loins girt up for fight.
But, though without or staff or sword, so furious was the throng,
That scarce the train with might and main could bring their lord along.
Twelve times the crowd made at him; five times they seized his gown;
Small chance was his to rise again, if once they got him down:
And sharper came the pelting; and evermore the yell—
"Tribunes! we will have Tribunes!"—rose with a louder swell:
And the chair tossed as tosses a bark with tattered sail
When raves the Adriatic beneath an eastern gale,
When the Calabrian sea-marks are lost in clouds of spume,
And the great Thunder-Cape has donned his veil of inky gloom.
One stone hit Appius in the mouth, and one beneath the ear;
And ere he reached Mount Palatine, he swooned with pain and fear.
His cursed head, that he was wont to hold so high with pride,
Now, like a drunken man's, hung down, and swayed from side to side;

And when his stout retainers had brought him to his door,
His face and neck were all one cake of filth and clotted gore.
As Appius Claudius was that day, so may his grandson be!
God send Rome one such other sight, and send me there to see!

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THE PROPHECY OF CAPYS

It can hardly be necessary to remind any reader that, according to the popular tradition, Romulus, after he had slain his grand-uncle Amulius, and restored his grandfather Numitor, determined to quit Alba, the hereditary domain of the Sylvian princes, and to found a new city. The Gods, it was added, vouchsafed the clearest signs of the favour with which they regarded the enterprise, and of the high destinies reserved for the young colony.

This event was likely to be a favourite theme of the old Latin minstrels. They would naturally attribute the project of Romulus to some divine intimation of the power and prosperity which it was decreed that his city should attain. They would probably introduce seers foretelling the victories of unborn Consuls and Dictators, and the last great victory would generally occupy the most conspicuous place in the prediction. There is nothing strange in the supposition that the poet who was employed to celebrate the first great triumph of the Romans over the Greeks might throw his song of exultation into this form.

The occasion was one likely to excite the strongest feelings of national pride. A great outrage had been followed by a great retribution. Seven years before this time, Lucius Posthumius Megellus, who sprang from one of the noblest houses of Rome, and had

been thrice Consul, was sent ambassador to Tarentum, with charge to demand reparation for grievous injuries. The Tarentines gave him audience in their theatre, where he addressed them in such Greek as he could command, which, we may well believe, was not exactly such as Cineas would have spoken. An exquisite sense of the ridiculous belonged to the Greek character; and closely connected with this faculty was a strong propensity to flippancy and impertinence. When Posthumius placed an accent wrong, his hearers burst into a laugh. When he remonstrated, they hooted him, and called him barbarian; and at length hissed him off the stage as if he had been a bad actor. As the grave Roman retired, a buffoon who, from his constant drunkenness, was nicknamed the Pint-pot, came up with gestures of the grossest indecency, and bespattered the senatorial gown with filth. Posthumius turned round to the multitude, and held up the gown, as if appealing to the universal law of nations. The sight only increased the insolence of the Tarentines. They clapped their hands, and set up a shout of laughter which shook the theatre. "Men of Tarentum," said Posthumius, "it will take not a little blood to wash this gown."[1]

Rome, in consequence of this insult, declared war against the Tarentines. The Tarentines sought for allies beyond the Ionian Sea. Pyrrhus, king of Epirus, came to their help with a large army; and, for the first time, the two great nations of antiquity were fairly matched against each other.

The fame of Greece in arms, as well as in arts, was then at the height. Half a century earlier, the career of Alexander had excited the admiration and terror of all nations from the Ganges to the Pillars of Hercules. Royal houses, founded by Macedonian

[1] Dion. Hal. *De Legationibus.*

captains, still reigned at Antioch and Alexandria. That barbarian warriors, led by barbarian chiefs, should win a pitched battle against Greek valour guided by Greek science, seemed as incredible as it would now seem that the Burmese or the Siamese should, in the open plain, put to flight an equal number of the best English troops. The Tarentines were convinced that their countrymen were irresistible in war; and this conviction had emboldened them to treat with the grossest indignity one whom they regarded as the representative of an inferior race. Of the Greek generals then living Pyrrhus was indisputably the first. Among the troops who were trained in the Greek discipline his Epirotes ranked high. His expedition to Italy was a turning-point in the history of the world. He found there a people who, far inferior to the Athenians and Corinthians in the fine arts, in the speculative sciences, and in all the refinements of life, were the best soldiers on the face of the earth. Their arms, their gradations of rank, their order of battle, their method of intrenchment, were all of Latin origin, and had all been gradually brought near to perfection, not by the study of foreign models, but by the genius and experience of many generations of great native commanders. The first words which broke from the king, when his practised eye had surveyed the Roman encampment, were full of meaning:—"These barbarians," he said, "have nothing barbarous in their military arrangements." He was at first victorious; for his own talents were superior to those of the captains who were opposed to him; and the Romans were not prepared for the onset of the elephants of the East, which were then for the first time seen in Italy—moving mountains, with long snakes for hands.[1]

[1] *Anguimanus* is the old Latin epithet for an elephant. Lucretius, ii. 538, v. 1302.

But the victories of the Epirotes were fiercely disputed, dearly purchased, and altogether unprofitable. At length, Manius Curius Dentatus, who had in his first Consulship won two triumphs, was again placed at the head of the Roman Commonwealth, and sent to encounter the invaders. A great battle was fought near Beneventum. Pyrrhus was completely defeated. He repassed the sea; and the world learned, with amazement, that a people had been discovered, who, in fair fighting, were superior to the best troops that had been drilled on the system of Parmenio and Antigonus.

The conquerors had a good right to exult in their success; for their glory was all their own. They had not learned from their enemy how to conquer him. It was with their own national arms, and in their own national battle-array, that they had overcome weapons and tactics long believed to be invincible. The pilum and the broadsword had vanquished the Macedonian spear. The legion had broken the Macedonian phalanx. Even the elephants, when the surprise produced by their first appearance was over, could cause no disorder in the steady yet flexible battalions of Rome.

It is said by Florus, and may easily be believed, that the triumph far surpassed in magnificence any that Rome had previously seen. The only spoils which Papirius Cursor and Fabius Maximus could exhibit were flocks and herds, waggons of rude structure, and heaps of spears and helmets. But now, for the first time, the riches of Asia and the arts of Greece adorned a Roman pageant. Plate, fine stuffs, costly furniture, rare animals, exquisite paintings and sculptures, formed part of the procession. At the banquet would be assembled a crowd of warriors and statesmen, among whom Manius Curius Dentatus would take the highest room. Caius Fabricius

Luscinus, then, after two Consulships and two triumphs, Censor of the Commonwealth, would doubtless occupy a place of honour at the board. In situations less conspicuous probably lay some of those who were, a few years later, the terror of Carthage; Caius Duilius, the founder of the maritime greatness of his country; Marcus Atilius Regulus, who owed to defeat a renown far higher than that which he had derived from his victories; and Caius Lutatius Catulus, who, while suffering from a grievous wound, fought the great battle of the Ægates, and brought the first Punic war to a triumphant close. It is impossible to recount the names of these eminent citizens, without reflecting that they were all, without exception, Plebeians, and would, but for the ever memorable struggle maintained by Caius Licinius and Lucius Sextius, have been doomed to hide in obscurity, or to waste in civil broils, the capacity and energy which prevailed against Pyrrhus and Hamilcar.

On such a day we may suppose that the patriotic enthusiasm of a Latin poet would vent itself in reiterated shouts of *Io triumphe*, such as were uttered by Horace on a far less exciting occasion, and in boasts resembling those which Virgil put into the mouth of Anchises. The superiority of some foreign nations, and especially of the Greeks, in the lazy arts of peace, would be admitted with disdainful candour; but pre-eminence in all the qualities which fit a people to subdue and govern mankind would be claimed for the Romans.

The following lay belongs to the latest age of Latin ballad-poetry. Nævius and Livius Andronicus were probably among the children whose mothers held them up to see the chariot of Curius go by. The minstrel who sang on that day might possibly have lived to read the first hexameters of Ennius,

and to see the first comedies of Plautus. His poem, as might be expected, shows a much wider acquaintance with the geography, manners, and productions of remote nations, than would have been found in compositions of the age of Camillus. But he troubles himself little about dates, and having heard travellers talk with admiration of the Colossus of Rhodes, and of the structures and gardens with which the Macedonian kings of Syria had embellished their residence on the banks of the Orontes, he has never thought of inquiring whether these things existed in the age of Romulus.

THE PROPHECY OF CAPYS

A LAY SUNG AT THE BANQUET IN THE CAPITOL, ON THE DAY WHEREON MANIUS CURIUS DENTATUS, A SECOND TIME CONSUL, TRIUMPHED OVER KING PYRRHUS AND THE TARENTINES, IN THE YEAR OF THE CITY CCCCLXXIX.

I

Now slain is King Amulius,
  Of the great Sylvian line,
Who reigned in Alba Longa,
  On the throne of Aventine.
Slain is the Pontiff Camers,
  Who spake the words of doom:
"The children to the Tiber,
  The mother to the tomb."

II

In Alba's lake no fisher
  His net to-day is flinging:
On the dark rind of Alba's oaks
  To-day no axe is ringing:
The yoke hangs o'er the manger:
  The scythe lies in the hay:
Through all the Alban villages
  No work is done to-day.

III

And every Alban burgher
  Hath donned his whitest gown;
And every head in Alba
  Weareth a poplar crown;
And every Alban door-post
  With boughs and flowers is gay,
For to-day the dead are living;
  The lost are found to-day.

IV

They were doomed by a bloody king:
  They were doomed by a lying priest:
They were cast on the raging flood:
  They were tracked by the raging beast:
Raging beast and raging flood
  Alike have spared the prey;
And to-day the dead are living:
  The lost are found to-day.

V

The troubled river knew them,
  And smoothed his yellow foam
And gently rocked the cradle
  That bore the fate of Rome.
The ravening she-wolf knew them,
  And licked them o'er and o'er,
And gave them of her own fierce milk,
  Rich with raw flesh and gore.
Twenty winters, twenty springs,
  Since then have rolled away;
And to-day the dead are living:
  The lost are found to-day.

VI

Blithe it was to see the twins,
  Right goodly youths and tall,

Marching from Alba Longa
  To their old grandsire's hall.
Along their path fresh garlands
  Are hung from tree to tree:
Before them stride the pipers,
  Piping a note of glee.

VII

On the right goes Romulus,
  With arms to the elbows red,
And in his hand a broadsword,
  And on the blade a head—
A head in an iron helmet,
  With horse-hair hanging down
A shaggy head, a swarthy head,
  Fixed in a ghastly frown—
The head of King Amulius
  Of the great Sylvian line,
Who reigned in Alba Longa,
  On the throne of Aventine.

VIII

On the left side goes Remus,
  With wrists and fingers red,
And in his hand a boar-spear,
  And on the point a head—
A wrinkled head and aged,
  With silver beard and hair,
And holy fillets round it,
  Such as the pontiffs wear—
The head of ancient Camers,
  Who spake the words of doom:
"The children to the Tiber;
  The mother to the tomb."

IX

Two and two behind the twins
  Their trusty comrades go,
Four and forty valiant men,
  With club, and axe, and bow.
On each side every hamlet
  Pours forth its joyous crowd,
Shouting lads and baying dogs,
  And children laughing loud,
And old men weeping fondly
  As Rhea's boys go by,
And maids who shriek to see the heads,
  Yet, shrieking, press more nigh.

X

So they marched along the lake;
  They marched by fold and stall,
By cornfield and by vineyard,
  Unto the old man's hall.

XI

In the hall-gate sate Capys,
  Capys, the sightless seer;
From head to foot he trembled
  As Romulus drew near.
And up stood stiff his thin white hair,
  And his blind eyes flashed fire:
"Hail! foster child of the wonderous nurse!
  Hail! son of the wonderous sire!

XII

"But thou—what dost thou here
  In the old man's peaceful hall?
What doth the eagle in the coop,
  The bison in the stall?

Our corn fills many a garner;
  Our vines clasp many a tree;
Our flocks are white on many a hill,
  But these are not for thee.

XIII

"For thee no treasure ripens
  In the Tartessian mine:
For thee no ship brings precious bales
  Across the Libyan brine;
Thou shalt not drink from amber;
  Thou shalt not rest on down;
Arabia shall not steep thy locks,
  Nor Sidon tinge thy gown.

XIV

"Leave gold and myrrh and jewels,
  Rich table and soft bed,
To them who of man's seed are born,
  Whom woman's milk have fed.
Thou wast not made for lucre,
  For pleasure, nor for rest;
Thou, that art sprung from the War-god's loins,
  And hast tugged at the she-wolf's breast.

XV

"From sunrise unto sunset
  All earth shall hear thy fame:
A glorious city thou shalt build,
  And name it by thy name:
And there, unquenched through ages,
  Like Vesta's sacred fire,
Shall live the spirit of thy nurse,
  The spirit of thy sire.

XVI

"The ox toils through the furrow,
  Obedient to the goad;
The patient ass, up flinty paths,
  Plods with his weary load:
With whine and bound the spaniel
  His master's whistle hears;
And the sheep yields her patiently
  To the loud clashing shears.

XVII

"But thy nurse will hear no master,
  Thy nurse will bear no load;
And woe to them that shear her,
  And woe to them that goad!
When all the pack, loud baying,
  Her bloody lair surrounds,
She dies in silence, biting hard,
  Amidst the dying hounds.

XVIII

"Pomona loves the orchard;
  And Liber loves the vine;
And Pales loves the straw-built shed
  Warm with the breath of kine;
And Venus loves the whispers
  Of plighted youth and maid,
In April's ivory moonlight
  Beneath the chestnut shade.

XIX

"But thy father loves the clashing
  Of broadsword and of shield:

He loves to drink the steam that reeks
  From the fresh battle-field:
He smiles a smile more dreadful
  Than his own dreadful frown,
When he sees the thick black cloud of smoke
  Go up from the conquered town.

XX

"And such as is the War-god,
  The author of thy line,
And such as she who suckled thee,
  Even such be thou and thine.
Leave to the soft Campanian
  His baths and his perfumes;
Leave to the sordid race of Tyre
  Their dyeing-vats and looms:
Leave to the sons of Carthage
  The rudder and the oar:
Leave to the Greek his marble Nymphs
  And scrolls of wordy lore.

XXI

"Thine, Roman, is the pilum:
  Roman, the sword is thine,
The even trench, the bristling mound,
  The legion's ordered line;
And thine the wheels of triumph,
  Which with their laurelled train
Move slowly up the shouting streets
  To Jove's eternal fane.

XXII

"Beneath thy yoke the Volscian
  Shall vail his lofty brow:
Soft Capua's curled revellers
  Before thy chairs shall bow:

The Lucumoes of Arnus
  Shall quake thy rods to see;
And the proud Samnite's heart of steel
  Shall yield to only thee.

XXIII

"The Gaul shall come against thee
  From the land of snow and night:
Thou shalt give his fair-haired armies
  To the raven and the kite.

XXIV

"The Greek shall come against thee,
  The conqueror of the East.
Beside him stalks to battle
  The hugh earth-shaking beast,
The beast on whom the castle
  With all its guards doth stand,
The beast who hath between his eyes
  The serpent for a hand.
First march the bold Epirotes,
  Wedged close with shield and spear,
And the ranks of false Tarentum
  Are glittering in the rear.

XXV

"The ranks of false Tarentum
  Like hunted sheep shall fly:
In vain the bold Epirotes
  Shall round their standards die:
And Apennine's grey vultures
  Shall have a noble feast
On the fat and the eyes
  Of the huge earth-shaking beast.

XXVI

"Hurrah! for the good weapons
  That keep the War-god's land.
Hurrah! for Rome's stout pilum
  In a stout Roman hand.
Hurrah! for Rome's short broadsword
  That through the thick array
Of levelled spears and serried shields
  Hews deep its gory way.

XXVII

"Hurrah! for the great triumph
  That stretches many a mile.
Hurrah! for the wan captives
  That pass in endless file.
Ho! bold Epirotes, whither
  Hath the Red King ta'en flight?
Ho! dogs of false Tarentum,
  Is not the gown washed white?

XXVIII

"Hurrah! for the great triumph
  That stretches many a mile.
Hurrah! for the rich dye of Tyre,
  And the fine web of Nile,
The helmets gay with plumage
  Torn from the pheasant's wings,
The belts set thick with starry gems
  That shone on Indian kings,
The urns of massy silver,
  The goblets rough with gold,
The many-coloured tablets bright
  With loves and wars of old,

The stone that breathes and struggles,
  The brass that seems to speak ;—
Such cunning they who dwell on high
  Have given unto the Greek.

XXIX

"Hurrah! for Manius Curius,
  The bravest son of Rome,
Thrice in utmost need sent forth,
  Thrice drawn in triumph home.
Weave, weave, for Manius Curius
  The third embroidered gown :
Make ready the third lofty car,
  And twine the third green crown ;
And yoke the steeds of Rosea
  With necks like a bended bow
And deck the bull, Mevania's bull,
  The bull as white as snow.

XXX

"Blest and thrice blest the Roman
  Who sees Rome's brightest day,
Who sees that long victorious pomp
  Wind down the Sacred Way,
And through the bellowing Forum,
  And round the Suppliant's Grove,
Up to the everlasting gates
  Of Capitolian Jove.

XXXI

"Then where, o'er two bright havens,
  The towers of Corinth frown ;
Where the gigantic King of Day
  On his own Rhodes looks down ;
Where soft Orontes murmurs
  Beneath the laurel shades ;

Where Nile reflects the endless length
  Of dark red colonnades ;
Where in the still deep water,
  Sheltered from waves and blasts,
Bristles the dusky forest
  Of Byrsa's thousand masts ;
Where fur-clad hunters wander
  Amidst the northern ice ;
Where through the sand of morning-land
  The camel bears the spice ;
Where Atlas flings his shadow
  Far o'er the western foam,
Shall be great fear on all who hear
  The mighty name of Rome."

MISCELLANEOUS POEMS, INSCRIPTIONS, &c.

EPITAPH ON HENRY MARTYN. (1812)

HERE Martyn lies. In Manhood's early bloom
The Christian Hero finds a Pagan tomb.
Religion, sorrowing o'er her favourite son,
Points to the glorious trophies that he won.
Eternal trophies! not with carnage red,
Not stained with tears by hapless captives shed,
But trophies of the Cross! for that dear name,
Through every form of danger, death and shame,
Onward he journeyed to a happier shore,
Where danger, death, and shame assault no more.

LINES TO THE MEMORY OF PITT. (1813)

OH Britain! dear Isle, when the annals of story
  Shall tell of the deeds that thy children have done,
When the strains of each poet shall sing of their glory,
  And the triumphs their skill and their valour have
    won;

When the olive and palm in thy chaplet are blended,
  When thy arts, and thy fame, and thy commerce
    increase,
When thy arms through the uttermost coasts are
    extended,
  And thy war is triumphant, and happy thy peace;

When the ocean, whose waves like a rampart flow
    round thee,
  Conveying thy mandates to every shore,
And the empire of nature no longer can bound thee,
  And the world be the scene of thy conquests no
    more:

Remember the man who in sorrow and danger,
  When thy glory was set, and thy spirit was low,
When thy hopes were o'erturned by the arms of the
    stranger,
  And thy banners displayed in the halls of the foe,

Stood forth in the tempest of doubt and disaster,
  Unaided, and single, the danger to brave,
Asserted thy claims, and the rights of his master,
  Preserved thee to conquer, and saved thee to save.

A RADICAL WAR SONG (1820)

AWAKE, arise, the hour is come,
  For rows and revolutions;
There's no receipt like pike and drum
  For crazy constitutions.
Close, close the shop! Break, break the loom,
  Desert your hearths and furrows,
And throng in arms to seal the doom
  Of England's rotten boroughs.

We'll stretch that tort'ring Castlereagh
  On his own Dublin rack, sir;
We'll drown the King in Eau de vie,
  The Laureate in his sack, sir.
Old Eldon and his sordid hag
  In molten gold we'll smother,
And stifle in his own green bag
  The Doctor and his brother.

In chains we'll hang in fair Guildhall
  The City's famed Recorder,
And next on proud St. Stephen's fall,
  Though Wynne should squeak to order.
In vain our tyrants then shall try
  To 'scape our martial law, sir;
In vain the trembling Speaker cry
  That "Strangers must withdraw," sir.

Copley to hang offends no text;
  A rat is not a man, sir:
With schedules and with tax bills next
  We'll bury pious Van, sir.
The slaves who loved the Income Tax,
  We'll crush by scores, like mites, sir,
And him, the wretch who freed the blacks,
  And more enslaved the whites, sir.

The peer shall dangle from his gate,
  The bishop from his steeple,
Till all recanting, own, the State
  Means nothing but the People.
We'll fix the church's revenues
  On Apostolic basis,
One coat, one scrip, one pair of shoes
  Shall pay their strange grimaces.

We'll strap the bar's deluding train
  In their own darling halter,
And with his big church bible brain
  The parson at the altar.
Hail glorious hour, when fair Reform
  Shall bless our longing nation,
And Hunt receive commands to form
  A new administration.

Carlisle shall sit enthroned, where sat
  Our Cranmer and our Secker;
And Watson show his snow-white hat
  In England's rich Exchequer.
The breast of Thistlewood shall wear
  Our Wellesley's star and sash, man;
And many a mausoleum fair
  Shall rise to honest Cashman.

Then, then beneath the nine-tailed cat
  Shall they who used it writhe, sir;
And curates lean, and rectors fat,
  Shall dig the ground they tithe, sir.
Down with your Bayleys, and your Bests,
  Your Giffords, and your Gurneys:
We'll clear the island of the pests,
  Which mortals name attorneys.

Down with your sheriffs, and your mayors,
  Your registrars, and proctors,
We'll live without the lawyer's cares,
  And die without the doctor's.
No discontented fair shall pout
  To see her spouse so stupid;
We'll tread the torch of Hymen out,
  And live content with Cupid.

Then, when the high-born and the great
  Are humbled to our level,
On all the wealth of Church and State,
  Like aldermen, we'll revel.
We'll live when hushed the battle's din,
  In smoking and in cards, sir,
In drinking unexcised gin,
  And wooing fair Poissardes, sir.

IVRY. (1824)

A SONG OF THE HUGUENOTS

Now glory to the Lord of Hosts, from whom all glories are!
And glory to our Sovereign Liege, King Henry of Navarre!
Now let there be the merry sound of music and of dance,
Through thy corn-fields green, and sunny vines, oh pleasant land of France!
And thou, Rochelle, our own Rochelle, proud city of the waters,
Again let rapture light the eyes of all thy mourning daughters.
As thou wert constant in our ills, be joyous in our joy,
For cold, and stiff, and still are they who wrought thy walls annoy.
Hurrah! Hurrah! a single field hath turned the chance of war,
Hurrah! Hurrah! for Ivry, and Henry of Navarre.

Oh! how our hearts were beating, when, at the dawn of day,
We saw the army of the League drawn out in long array;

KING HENRY IV. OF FRANCE.

From an engraving by Goltzius at the British Museum.

With all its priest-led citizens, and all its rebel-peers,
And Appenzel's stout infantry, and Egmont's Flemish spears.
There rode the brood of false Lorraine, the curses of our land;
And dark Mayenne was in the midst, a truncheon in his hand:
And, as we looked on them, we thought of Seine's empurpled flood,
And good Coligni's hoary hair all dabbled with his blood;
And we cried unto the living God, who rules the fate of war,
To fight for his own holy name, and Henry of Navarre.

The King is come to marshal us, in all his armour drest,
And he has bound a snow-white plume upon his gallant crest.
He looked upon his people, and a tear was in his eye;
He looked upon the traitors, and his glance was stern and high.
Right graciously he smiled on us, as rolled from wing to wing,
Down all our line, a deafening shout, "God save our Lord the King!"
"An if my standard-bearer fall, as fall full well he may,
"For never saw I promise yet of such a bloody fray,
"Press where ye see my white plume shine, amidst the ranks of war,
"And be your oriflamme to-day the helmet of Navarre."

Hurrah! the foes are moving. Hark to the mingled din,
Of fife, and steed, and trump, and drum, and roaring culverin.

The fiery Duke is pricking fast across Saint André's plain,
With all the hireling chivalry of Guelders and Almayne.
Now by the lips of those ye love, fair gentlemen of France,
Charge for the golden lilies,—upon them with the lance.
A thousand spurs are striking deep, a thousand spears in rest,
A thousand knights are pressing close behind the snow-white crest;
And in they burst, and on they rushed, while, like a guiding star,
Amidst the thickest carnage blazed the helmet of Navarre.

Now, God be praised, the day is ours. Mayenne hath turned his rein.
D'Aumale hath cried for quarter. The Flemish count is slain.
Their ranks are breaking like thin clouds before a Biscay gale;
The field is heaped with bleeding steeds, and flags, and cloven mail.
And then we thought on vengeance, and, all along our van,
"Remember Saint Bartholomew," was passed from man to man.
But out spake gentle Henry, "No Frenchman is my foe:
"Down, down, with every foreigner, but let your brethren go."
Oh! was there ever such a knight, in friendship or in war,
As our Sovereign Lord, King Henry, the soldier of Navarre?

Right well fought all the Frenchmen who fought for France to-day;
And many a lordly banner God gave them for a prey.
But we of the religion have borne us best in fight;
And the good Lord of Rosny hath ta'en the cornet white.
Our own true Maximilian the cornet white hath ta'en,
The cornet white with crosses black, the flag of false Lorraine.
Up with it high; unfurl it wide; that all the host may know
How God hath humbled the proud house which wrought his church such woe.
Then on the ground, while trumpets sound their loudest point of war,
Fling the red shreds, a footcloth meet for Henry of Navarre.

Ho! maidens of Vienna; Ho! matrons of Lucerne;
Weep, weep, and rend your hair for those who never shall return.
Ho! Philip, send, for charity, thy Mexican pistoles,
That Antwerp monks may sing a mass for thy poor spearmen's souls.
Ho! gallant nobles of the League, look that your arms be bright;
Ho! burghers of Saint Genevieve, keep watch and ward to-night.
For our God hath crushed the tyrant, our God hath raised the slave,
And mocked the counsel of the wise, and the valour of the brave,
Then glory to his holy name, from whom all glories are;
And glory to our Sovereign Lord, King Henry of Navarre.

THE BATTLE OF MONCONTOUR. (1824)

OH, weep for Moncontour! Oh! weep for the hour
When the children of darkness and evil had power,
When the horsemen of Valois triumphantly trod
On the bosoms that bled for their rights and their God.

Oh, weep for Moncontour! Oh! weep for the slain,
Who for faith and for freedom lay slaughtered in vain;
Oh, weep for the living, who linger to bear
The renegade's shame, or the exile's despair.

One look, one last look, to our cots and our towers,
To the rows of our vines, and the beds of our flowers,
To the church where the bones of our fathers decayed,
Where we fondly had deemed that our own would be laid.

Alas! we must leave thee, dear desolate home,
To the spearmen of Uri, the shavelings of Rome,
To the serpent of Florence, the vulture of Spain,
To the pride of Anjou, and the guile of Lorraine.

Farewell to thy fountains, farewell to thy shades,
To the song of thy youths, and the dance of thy maids,
To the breath of thy gardens, the hum of thy bees,
And the long waving line of the blue Pyrenees.

Farewell, and for ever. The priest and the slave
May rule in the halls of the free and the brave.
Our hearths we abandon; our lands we resign;
But, Father, we kneel to no altar but thine.

SONGS OF THE CIVIL WAR

I. THE BATTLE OF NASEBY, BY OBADIAH BIND-THEIR-KINGS-IN-CHAINS-AND-THEIR-NOBLES-WITH-LINKS-OF-IRON, SERJEANT IN IRETON'S REGIMENT. (1824)

OH! wherefore come ye forth, in triumph from the North,
With your hands, and your feet, and your raiment all red?
And wherefore doth your rout send forth a joyous shout?
And whence be the grapes of the wine-press which ye tread?

Oh evil was the root, and bitter was the fruit,
And crimson was the juice of the vintage that we trod;
For we trampled on the throng of the haughty and the strong,
Who sate in the high places, and slew the saints of God.

It was about the noon of a glorious day of June,
That we saw their banners dance, and their cuirasses shine,
And the Man of Blood was there, with his long essenced hair,
And Astley, and Sir Marmaduke, and Rupert of the Rhine.

Like a servant of the Lord, with his Bible and his sword,
The General rode along us to form us to the fight,
When a murmuring sound broke out, and swell'd into a shout,
Among the godless horsemen upon the tyrant's right.

And hark! like the roar of the billows on the shore,
The cry of battle rises along their charging line!
For God! for the Cause! for the Church, for the Laws!
For Charles King of England, and Rupert of the Rhine!

The furious German comes, with his clarions and his drums,
His bravoes of Alsatia, and pages of Whitehall;
They are bursting on our flanks. Grasp your pikes, close your ranks;
For Rupert never comes but to conquer or to fall.

They are here! They rush on! We are broken! We are gone!
Our left is borne before them like stubble on the blast.
O Lord, put forth thy might! O Lord, defend the right!
Stand back to back, in God's name, and fight it to the last.

Stout Skippon hath a wound; the centre hath given ground:
Hark! hark!—What means the trampling of horsemen on our rear?

Whose banner do I see, boys? 'Tis he, thank God,
'tis he, boys.
Bear up another minute: brave Oliver is here.

Their heads all stooping low, their points all in a
row,
Like a whirlwind on the trees, like a deluge on the
dykes,
Our cuirassiers have burst on the ranks of the Accurst,
And at a shock have scattered the forest of his
pikes.

Fast, fast, the gallants ride, in some safe nook to
hide
Their coward heads, predestined to rot on Temple
Bar:
And he—he turns, he flies:—shame on those cruel
eyes
That bore to look on torture, and dare not look on
war.

Ho! comrades, scour the plain; and, ere ye strip the
slain,
First give another stab to make your search secure,
Then shake from sleeves and pockets their broad-
pieces and lockets,
The tokens of the wanton, the plunder of the poor.

Fools! your doublets shone with gold, and your
hearts were gay and bold,
When you kissed your lily hands to your lemans
to-day;
And to-morrow shall the fox, from her chambers in
the rocks,
Lead forth her tawny cubs to howl above the prey.

Where be your tongues that late mocked at heaven and hell and fate,
And the fingers that once were so busy with your blades,
Your perfum'd satin clothes, your catches and your oaths,
Your stage-plays and your sonnets, your diamonds and your spades?

Down, down, for ever down with the mitre and the crown,
With the Belial of the Court, and the Mammon of the Pope;
There is woe in Oxford Halls; there is wail in Durham's Stalls:
The Jesuit smites his bosom: the Bishop rends his cope.

And She of the seven hills shall mourn her children's ills,
And tremble when she thinks on the edge of England's sword;
And the Kings of earth in fear shall shudder when they hear
What the hand of God hath wrought for the Houses and the Word.

HERE warlike coblers railed from tops of casks
At lords and love-locks, monarchy and masques.
There many a graceless page blaspheming reel'd,
From his dear cards and bumpers, to the field:
The famished rooks, impatient of delay,
Gnaw their cogg'd dice and curse the lingering prey:
His sad Andromache, with fruitless care,
Paints her wan lips and braids her borrowed hair:
For Church and King he quits his favourite arts,
Forsakes his Knaves, forsakes his Queen of Hearts:
For Church and King he burns to stain with gore
His doublet, stained with nought but sack before.

From a MS. Poem.

II. THE CAVALIER'S MARCH TO LONDON. (1824)

To horse! to horse! brave Cavaliers!
  To horse for Church and Crown!
Strike, strike your tents! snatch up your spears!
  And ho for London town!
The imperial harlot, doom'd a prey
  To our avenging fires,
Sends up the voice of her dismay
  From all her hundred spires.

The Strand resounds with maidens' shrieks,
  The 'Change with merchants' sighs,
And blushes stand on brazen cheeks,
  And tears in iron eyes;
And, pale with fasting and with fright,
  Each Puritan Committee
Hath summon'd forth to prayer and fight
  The Roundheads of the City.

And soon shall London's sentries hear
  The thunder of our drum,
And London's dames, in wilder fear,
  Shall cry, Alack! They come!
Fling the fascines;—tear up the spikes;
  And forward, one and all.
Down, down with all their train-band pikes,
  Down with their mud-built wall.

Quarter?—Foul fall your whining noise,
  Ye recreant spawn of fraud!
No quarter! Think on Strafford, boys.
  No quarter! Think on Laud.
What ho! The craven slaves retire.
  On! Trample them to mud,
No quarter!—Charge.—No quarter!—Fire.
  No quarter!—Blood!—Blood!—Blood!—

Where next? In sooth there lacks no witch,
  Brave lads, to tell us where,
Sure London's sons be passing rich,
  Her daughters wondrous fair:
And let that dastard be the theme
  Of many a board's derision,
Who quails for sermon, cuff, or scream
  Of any sweet Precisian.

Their lean divines, of solemn brow,
  Sworn foes to throne and steeple,
From an unwonted pulpit now
  Shall edify the people:
Till the tir'd hangman, in despair,
  Shall curse his blunted shears,
And vainly pinch, and scrape, and tear,
  Around their leathern ears.

We'll hang, above his own Guildhall,
  The city's grave Recorder,
And on the den of thieves we'll fall,
  Though Pym should speak to order.
In vair the lank-haired gang shall try
  To cheat our martial law;
In vain shall Lenthall trembling cry
  That strangers must withdraw.

Of bench and woolsack, tub and chair,
  We'll build a glorious pyre,
And tons of rebel parchment there
  Shall crackle in the fire.
With them shall perish, cheek by jowl,
  Petition, psalm, and libel,
The Colonel's canting muster-roll,
  The Chaplain's dog-ear'd bible.

We'll tread a measure round the blaze
  Where England's pest expires,
And lead along the dance's maze
  The beauties of the friars:
Then smiles in every face shall shine,
  And joy in every soul.
Bring forth, bring forth the oldest wine,
  And crown the largest bowl.

And as with nod and laugh ye sip
  The goblet's rich carnation,
Whose bursting bubbles seem to tip
  The wink of invitation;
Drink to those names,—those glorious names,—
  Those names no time shall sever,—
Drink, in a draught as deep as Thames,
  Our Church and King for ever!

SERMON IN A CHURCHYARD. (1825)

LET pious Damon take his seat,
  With mincing step, and languid smile,
And scatter from his 'kerchief sweet,
  Sabæan odours o'er the aisle;
And spread his little jewelled hand,
  And smile round all the parish beauties,
And pat his curls, and smooth his band,
  Meet prelude to his saintly duties.

Let the thronged audience press and stare,
  Let stifled maidens ply the fan,
Admire his doctrines and his hair,
  And whisper "What a good young man!"
While he explains what seems most clear,
  So clearly that it seems perplexed,
I'll stay, and read my sermon here;
  And skulls, and bones, shall be the text.

Art thou the jilted dupe of fame?
  Dost thou with jealous anger pine
Whene'er she sounds some other name,
  With fonder emphasis than thine?
To thee I preach; draw near; attend!
  Look on these bones, thou fool, and see
Where all her scorns and favours end,
  What Byron is, and thou must be.

Dost thou revere, or praise, or trust
  Some clod like those that here we spurn;
Some thing that sprang like thee from dust,
  And shall like thee to dust return?
Dost thou rate statesmen, heroes, wits,
  At one sear leaf or wandering feather?
Behold the black, damp, narrow pits,
  Where they and thou must lie together.

Dost thou beneath the smile or frown
  Of some vain woman bend thy knee?
Here take thy stand, and trample down
  Things that were once as fair as she.
Here rave of her ten thousand graces,
  Bosom, and lip, and eye, and chin,
While, as in scorn, the fleshless faces
  Of Hamiltons and Waldegraves grin.

Whate'er thy losses or thy gains,
  Whate'er thy projects or thy fears,
Whate'er the joys, whate'er the pains,
  That prompt thy baby smiles and tears,
Come to my school, and thou shalt learn,
  In one short hour of placid thought,
A stoicism, more deep, more stern,
  Than ever Zeno's porch hath taught.

The plots and feats of those that press
  To seize on titles, wealth, or power,
Shall seem to thee a game of chess,
  Devised to pass a tedious hour.
What matters it to him who fights
  For shows of unsubstantial good,
Whether his Kings, and Queens, and Knights,
  Be things of flesh, or things of wood?

We check, and take; exult and fret;
  Our plans extend, our passions rise,
Till in our ardour we forget
  How worthless is the victor's prize.
Soon fades the spell, soon comes the night:
  Say will it not be then the same,
Whether we played the black or white,
  Whether we lost or won the game?

Dost thou among these hillocks stray,
  O'er some dear idol's tomb to moan?
Know that thy foot is on the clay
  Of hearts once wretched as thy own.
How many a father's anxious schemes,
  How many rapturous thoughts of lovers,
How many a mother's cherished dreams,
  The swelling turf before thee covers!

Here for the living, and the dead,
  The weepers and the friends they weep,
Hath been ordained the same cold bed,
  The same dark night, the same long sleep.
Why shouldest thou writhe, and sob, and rave
  O'er those, with whom thou soon must be?
Death his own sting shall cure—the grave
  Shall vanquish its own victory.

Here learn that all the griefs and joys,
  Which now torment, which now beguile,
Are children's hurts, and children's toys,
  Scarce worthy of one bitter smile.
Here learn that pulpit, throne, and press,
  Sword, sceptre, lyre, alike are frail,
That science is a blind man's guess,
  And History a nurse's tale.

Here learn that glory and disgrace,
  Wisdom and folly, pass away,
That mirth hath its appointed space,
  That sorrow is but for a day;
That all we love, and all we hate,
  That all we hope, and all we fear,
Each mood of mind, each turn of fate,
  Must end in dust and silence here.

TRANSLATION FROM A. V. ARNAULT

Fables: Livre v., *Fable* 16. (1826)

THOU poor leaf, so sear and frail,
Sport of every wanton gale,
Whence, and whither, dost thou fly,
Through this bleak autumnal sky?
On a noble oak I grew,
Green, and broad, and fair to view;
But the Monarch of the shade
By the tempest low was laid.
From that time, I wander o'er
Wood, and valley, hill, and moor,
Wheresoe'er the wind is blowing,
Nothing caring, nothing knowing:
Thither go I, whither goes,
Glory's laurel, Beauty's rose.

—— De ta tige détachée,
Pauvre feuille desséchée,
Où vas-tu ?—Je n'en sais rien.
L'orage a frappé le chêne
Qui seul était mon soutien.
De son inconstante haleine,
Le zéphyr ou l'aquilon
Depuis ce jour me promène
De la forêt à la plaine,
De la montagne au vallon.
Je vais où le vent me mène,
Sans me plaindre ou m'effrayer,
Je vais où va toute chose,
Où va la feuille de rose
Et la feuille de laurier.

DIES IRÆ. (1826)

On that great, that awful day,
This vain world shall pass away.
Thus the sibyl sang of old,
Thus hath Holy David told.
There shall be a deadly fear
When the Avenger shall appear,
And unveiled before his eye
All the works of man shall lie.
Hark! to the great trumpet's tones
Pealing o'er the place of bones:
Hark! it waketh from their bed
All the nations of the dead,—
In a countless throng to meet,
At the eternal judgment seat.
Nature sickens with dismay,
Death may not retain his prey;
And before the Maker stand
All the creatures of his hand.
The great book shall be unfurled,
Whereby God shall judge the world:
What was distant shall be near,
What was hidden shall be clear.
To what shelter shall I fly?
To what guardian shall I cry?
Oh, in that destroying hour,
Source of goodness, Source of power,

Show thou, of thine own free grace,
Help unto a helpless race.
Though I plead not at thy throne
Aught that I for thee have done,
Do not thou unmindful be,
Of what thou hast borne for me:
Of the wandering, of the scorn,
Of the scourge, and of the thorn.
Jesus, hast *thou* borne the pain,
And hath all been borne in vain?
Shall thy vengeance smite the head
For whose ransom thou hast bled?
Thou, whose dying blessing gave
Glory to a guilty slave:
Thou, who from the crew unclean
Did'st release the Magdalene:
Shall not mercy vast and free,
Evermore be found in thee?
Father, turn on me thine eyes,
See my blushes, hear my cries;
Faint though be the cries I make,
Save me, for thy mercy's sake,
From the worm, and from the fire,
From the torments of thine ire.
Fold me with the sheep that stand
Pure and safe at thy right hand.
Hear thy guilty child implore thee,
Rolling in the dust before thee.
Oh the horrors of that day!
When this frame of sinful clay,
Starting from its burial place,
Must behold thee face to face.
Hear and pity, hear and aid,
Spare the creatures thou hast made.
Mercy, mercy, save, forgive,
Oh, who shall look on thee and live?

THE MARRIAGE OF TIRZAH AND AHIRAD. (1827)

GENESIS VI. 3

It is the dead of night:
Yet more than noonday light
Beams far and wide from many a gorgeous hall.
Unnumbered harps are tinkling,
Unnumbered lamps are twinkling,
In the great city of the fourfold wall.
By the brazen castle's moat,
The sentry hums a livelier note.
The ship-boy chaunts a shriller lay
From the galleys in the bay.
Shout, and laugh, and hurrying feet
Sound from mart and square and street,
From the breezy laurel shades,
From the granite colonnades,
From the golden statue's base,
From the stately market-place,
Where, upreared by captive hands,
The great Tower of Triumph stands,
All its pillars in a blaze
With the many-coloured rays,
Which lanthorns of ten thousand dyes
Shed on ten thousand panoplies.

But closest is the throng,
And loudest is the song,
In that sweet garden by the river's side,
The abyss of myrtle bowers,
The wilderness of flowers,
Where Cain hath built the palace of his pride.
Such palace ne'er shall be again
Among the dwindling race of men.
From all its threescore gates the light
Of gold and steel afar was thrown;
Two hundred cubits rose in height
The outer wall of polished stone.
On the top was ample space
For a gallant chariot race.
Near either parapet a bed
Of the richest mould was spread,
Where amidst flowers of every scent and hue
Rich orange trees, and palms, and giant cedars grew.

In the mansion's public court
All is revel, song, and sport;
For there, till morn shall tint the east,
Menials and guards prolong the feast.
The boards with painted vessels shine;
The marble cisterns foam with wine.
A hundred dancing girls are there
With zoneless waists and streaming hair;
And countless eyes with ardour gaze,
And countless hands the measure beat,
As mix and part in amorous maze
Those floating arms and bounding feet.
But none of all the race of Cain,
Save those whom he hath deigned to grace
With yellow robe and sapphire chain,
May pass beyond that outer space.

For now within the painted hall
The Firstborn keeps high festival.
Before the glittering valves all night
Their post the chosen captains hold,
Above the portal's stately height
The legend flames in lamps of gold:
"In life united and in death
May Tirzah and Ahirad be,
The bravest he of all the sons of Seth,
Of all the house of Cain the loveliest she."

Through all the climates of the earth
This night is given to festal mirth.
The long continued war is ended.
The long divided lines are blended.
Ahirad's bow shall now no more
Make fat the wolves with kindred gore.
The vultures shall expect in vain
Their banquet from the sword of Cain.
Without a guard the herds and flocks
Along the frontier moors and rocks
From eve to morn may roam;
Nor shriek, nor shout, nor reddened sky
Shall warn the startled hind to fly
From his beloved home.
Nor to the pier shall burghers crowd
With straining necks and faces pale,
And think that in each flitting cloud
They see a hostile sail.
The peasant without fear shall guide
Down smooth canal or river wide
His painted bark of cane,
Fraught, for some proud bazaar's arcades,
With chestnuts from his native shades,
And wine, and milk, and grain.
Search round the peopled globe to-night,
Explore each continent and isle,

There is no door without a light,
  No face without a smile.
The noblest chiefs of either race,
  From north and south, from west and east,
Crowd to the painted hall to grace
  The pomp of that atoning feast.
With widening eyes and labouring breath
Stand the fair-haired sons of Seth,
As bursts upon their dazzled sight
The endless avenue of light,
The bowers of tulip, rose, and palm,
The thousand cressets fed with balm,
The silken vests, the boards piled high
With amber, gold, and ivory,
The crystal founts whence sparkling flow
The richest wines o'er beds of snow,
The walls where blaze in living dyes
The king's three hundred victories.
The heralds point the fitting seat
To every guest in order meet,
And place the highest in degree
Nearest th' imperial canopy.
Beneath its broad and gorgeous fold,
With naked swords and shields of gold,
Stood the seven princes of the tribes of Nod.
  Upon an ermine carpet lay
  Two tiger cubs in furious play,
Beneath the emerald throne where sat the signed
    of God.

Over that ample forehead white
  The thousandth year returneth.
Still, on its commanding height,
With a fierce and blood-red light,
  The fiery token burneth.
Wheresoe'er that mystic star
Blazeth in the van of war,

Back recoil before its ray
Shield and banner, bow and spear,
Maddened horses break away
From the trembling charioteer.
The fear of that stern king doth lie
On all that live beneath the sky;
All shrink before the mark of his despair,
The seal of that great curse which he alone can bear.

Blazing in pearls and diamonds' sheen,
Tirzah, the young Ahirad's bride,
Of humankind the destined queen,
Sits by her great forefather's side.
The jetty curls, the forehead high,
The swanlike neck, the eagle face,
The glowing cheek, the rich dark eye,
Proclaim her of the elder race.
With flowing locks of auburn hue,
And features smooth and eye of blue,
Timid in love as brave in arms,
The gentle heir of Seth askance
Snatches a bashful, ardent glance
At her majestic charms;
Blest when across that brow high musing flashes
A deeper tint of rose,
Thrice blest when from beneath the silken lashes
Of her proud eye she throws
The smile of blended fondness and disdain
Which marks the daughters of the house of Cain.

All hearts are light around the hall
Save his who is the lord of all.
The painted roofs, the attendant train,
The lights, the banquet, all are vain.
He sees them not. His fancy strays
To other scenes and other days.

A cot by a lone forest's edge,
  A fountain murmuring through the trees,
A garden with a wild flower hedge,
  Whence sounds the music of the bees,
A little flock of sheep at rest
Upon a mountain's swarthy breast.
On his rude spade he seems to lean
  Beside the well remembered stone,
Rejoicing o'er the promise green
  Of the first harvest man hath sown.
  He sees his mother's tears ;
  His father's voice he hears,
Kind as when first it praised his youthful skill.
  And soon a seraph-child,
  In boyish rapture wild,
With a light crook comes bounding from the hill,
  Kisses his hands, and strokes his face,
  And nestles close in his embrace.
  In his adamantine eye
  None might discern his agony ;
But they who had grown hoary next his side,
  And read his stern dark face with deepest skill,
Could trace strange meanings in that lip of pride,
  Which for one moment quivered and was still.
No time for them to mark or him to feel
  Those inward stings ; for clarion, flute, and lyre
  And the rich voices of a countless quire,
Burst on the ear in one triumphant peal.
In breathless transport sits the admiring throng,
As sink and swell the notes of Jubal's lofty song.

"Sound the timbrel, strike the lyre,
Wake the trumpet's blast of fire,
  Till the gilded arches ring.
Empire, victory, and fame,
Be ascribed unto the name
  Of our father and our king.

Of the deeds which he hath done,
Of the spoils which he hath won,
  Let his grateful children sing.

"When the deadly fight was fought,
When the great revenge was wrought,
When on the slaughtered victims lay
The minion stiff and cold as they,
Doomed to exile, sealed with flame,
From the west the wanderer came.
Six score years and six he strayed
A hunter through the forest shade
The lion's shaggy jaws he tore,
To earth he smote the foaming boar
He crushed the dragon's fiery crest,
And scaled the condor's dizzy nest;
Till hardy sons and daughters fair
Increased around his woodland lair.
Then his victorious bow unstrung
On the great bison's horn he hung.
Giraffe and elk he left to hold
  The wilderness of boughs in peace,
And trained his youth to pen the fold,
  To press the cream and weave the fleece.
As shrunk the streamlet in its bed,
  As black and scant the herbage grew,
O'er endless plains his flocks he led
  Still to new brooks and pastures new.
So strayed he till the white pavilions
Of his camp were told by millions,
Till his children's households seven
Were numerous as the stars of heaven.
Then he bade us rove no more;
  And in the place that pleased him best,
On the great river's fertile shore,
  He fixed the city of his rest.
He taught us then to bind the sheaves,

To strain the palm's delicious milk,
And from the dark green mulberry leaves
To cull the filmy silk.
Then first from straw-built mansions roamed
O'er flower-beds trim the skilful bees;
Then first the purple wine vats foamed
Around the laughing peasant's knees;
And olive-yards, and orchards green,
O'er all the hills of Nod were seen.

"Of our father and our king
Let his grateful children sing.
From him our race its being draws,
His are our arts, and his our laws.
Like himself he bade us be,
Proud, and brave, and fierce, and free.
True, through every turn of fate,
In our friendship and our hate.
Calm to watch, yet prompt to dare;
Quick to feel, yet firm to bear;
Only timid, only weak,
Before sweet woman's eye and cheek.
We will not serve, we will not know,
The God who is our father's foe.
In our proud cities to his name
No temples rise, no altars flame.
Our flocks of sheep, our groves of spice,
To him afford no sacrifice.
Enough that once the House of Cain
Hath courted with oblation vain
The sullen power above.
Henceforth we bear the yoke no more;
The only gods whom we adore
Are glory, vengeance, love.

"Of our father and our king
Let his grateful children sing.

What eye of living thing may brook
On his blazing brow to look?
What might of living thing may stand
Against the strength of his right hand?
First he led his armies forth
Against the Mammoths of the north,
What time they wasted in their pride
Pasture and vineyard far and wide.
Then the White River's icy flood
Was thawed with fire and dyed with blood,
And heard for many a league the sound
Of the pine forests blazing round,
And the death-howl and trampling din
Of the gigantic herd within.
From the surging sea of flame
Forth the tortured monsters came;
As of breakers on the shore
Was their onset and their roar;
As the cedar-trees of God
Stood the stately ranks of Nod.
One long night and one short day
The sword was lifted up to slay.
  Then marched the firstborn and his sons
O'er the white ashes of the wood,
And counted of that savage brood
  Nine times nine thousand skeletons.

"On the snow with carnage red
The wood is piled, the skins are spread.
A thousand fires illume the sky;
Round each a hundred warriors lie.
But, long ere half the night was spent,
Forth thundered from the golden tent
    The rousing voice of Cain.
A thousand trumps in answer rang,
And fast to arms the warriors sprang
    O'er all the frozen plain.

A herald from the wealthy bay
Hath come with tidings of dismay.
From the western ocean's coast
Seth hath led a countless host,
And vows to slay with fire and sword
All who call not on the Lord.
His archers hold the mountain forts;
His light armed ships blockade the ports;
  His horsemen tread the harvest down.
On twelve proud bridges he hath passed
The river dark with many a mast,
And pitched his mighty camp at last
  Before the imperial town.

"On the south and on the west,
Closely was the city prest.
Before us lay the hostile powers.
The breach was wide between the towers.
Pulse and meal within were sold
For a double weight of gold.
Our mighty father hath gone forth
Two hundred marches to the north.
Yet in that extreme of ill
We stoutly kept his city still;
And swore beneath his royal wall,
Like his true sons, to fight and fall.

"Hark, hark, to gong and horn,
Clarion, and fife, and drum,
The morn, the fortieth morn,
Fixed for the great assault is come.
Between the camp and city spreads
A waving sea of helmed heads.
From the royal car of Seth
Was hung the blood-red flag of death:
At sight of that thrice-hallowed sign
Wide flew at once each banner's fold;

The captains clashed their arms of gold,
The war cry of Elohim rolled
Far down their endless line.
On the northern hills afar
Pealed an answering note of war.
Soon the dust in whirlwinds driven,
Rushed across the northern heaven.
Beneath its shroud came thick and loud
The tramp as of a countless crowd ;
And at intervals were seen
Lance and hauberk glancing sheen ;
And at intervals were heard
Charger's neigh and battle word.

" Oh what a rapturous cry
From all the city's thousand spires arose,
With what a look the hollow eye
Of the lean watchman glared upon the foes,
With what a yell of joy the mother pressed
The moaning baby to her withered breast,
When through the swarthy cloud that veiled the plain
Burst on his children's sight the flaming brow of Cain."

There paused perforce that noble song ;
For from all the joyous throng,
Burst forth a rapturous shout which drowned
Singer's voice and trumpet's sound.
Thrice that stormy clamour fell,
Thrice rose again with mightier swell.
The last and loudest roar of all
Had died along the painted wall.
The crowd was hushed ; the minstrel train
Prepared to strike the chords again ;
When on each ear distinctly smote
A low and wild and wailing note.

It moans again. In mute amaze
Menials, and guests, and harpers gaze.
They look above, beneath, around,
No shape doth own that mournful sound.
It comes not from the tuneful quire;
It comes not from the feasting peers;
There is no tone of earthly lyre
So soft, so sad, so full of tears.
Then a strange horror came on all
Who sate at that high festival.
The far famed harp, the harp of gold,
Dropped from Jubal's trembling hold.
Frantic with dismay the bride
Clung to her Ahirad's side.
And the corpse-like hue of dread
Ahirad's haughty face o'erspread.
Yet not even in that agony of awe
Did the young leader of the fair-haired race
From Tirzah's shuddering grasp his hand withdraw
Or turn his eyes from Tirzah's livid face.
The tigers to their lord retreat,
And crouch and whine beneath his feet.
Prone sink to earth the golden shielded seven.
All hearts are cowed save his alone
Who sits upon the emerald throne;
For he hath heard Elohim speak from heaven.
Still thunders in his ear the peal;
Still blazes on his front the seal:
And on the soul of the proud king
No terror of created thing
From sky, or earth, or hell, hath power
Since that unutterable hour.

He rose to speak, but paused, and listening stood,
Not daunted, but in sad and curious mood,
With knitted brow, and searching eye of fire.

A deathlike silence sank on all around,
And through the boundless space was heard no sound,
Save the soft tones of that mysterious lyre.
Broken, faint, and low,
At first the numbers flow.
Louder, deeper, quicker, still
Into one fierce peal they swell,
And the echoing palace fill
With a strange funereal yell.
A voice comes forth. But what, or where?
On the earth, or in the air?
Like the midnight winds that blow
Round a lone cottage in the snow,
With howling swell and sighing fall,
It wails along the trophied hall.
In such a wild and dreary moan
The watches of the Seraphim
Poured out all night their plaintive hymn
Before the eternal throne.
Then, when from many a heavenly eye
Drops as of earthly pity fell
For her who had aspired too high,
For him who loved too well.
When, stunned by grief, the gentle pair
From the nuptial garden fair,
Linked in a sorrowful caress,
Strayed through the untrodden wilderness;
And close behind their footsteps came
The desolating sword of flame,
And drooped the cedared alley's pride,
And fountains shrank, and roses died.

"Rejoice, oh Son of God, rejoice,"
Sang that melancholy voice,
"Rejoice, the maid is fair to see;
The bower is decked for her and thee;

The ivory lamps around it throw
A soft and pure and mellow glow.
Where'er the chastened lustre falls
On roof or cornice, floor or walls,
Woven of pink and rose appear
Such words as love delights to hear.
The breath of myrrh, the lute's soft sound,
Float through the moonlight galleries round.
O'er beds of violet and through groves of spice,
Lead thy proud bride into the nuptial bower;
For thou hast bought her with a fearful price,
And she hath dowered thee with a fearful dower.
The price is life. The dower is death.
Accursed loss! Accursed gain!
For her thou givest the blessedness of Seth,
And to thine arms she brings the curse of Cain.
Round the dark curtains of the fiery throne
Pauses awhile the voice of sacred song:
From all the angelic ranks goes forth a groan,
'How long, O Lord, how long?'
The still small voice makes answer, 'Wait and see,
Oh sons of glory, what the end shall be.'

"But, in the outer darkness of the place
Where God hath shown his power without his grace,
Is laughter and the sound of glad acclaim,
Loud as when, on wings of fire,
Fulfilled of his malign desire,
From Paradise the conquering serpent came.
The giant ruler of the morning star
From off his fiery bed
Lifts high his stately head,
Which Michael's sword hath marked with many a scar.
At his voice the pit of hell
Answers with a joyous yell,

And flings her dusky portals wide
For the bridegroom and the bride.

"But louder still shall be the din
In the halls of Death and Sin,
When the full measure runneth o'er,
When mercy can endure no more,
When he who vainly proffers grace,
Comes in his fury to deface
  The fair creation of his hand;
When from the heaven streams down amain
For forty days the sheeted rain;
And from his ancient barriers free,
With a deafening roar the sea
  Comes foaming up the land.
Mother, cast thy babe aside:
Bridegroom, quit thy virgin bride:
Brother, pass thy brother by:
'Tis for life, for life, ye fly.
Along the drear horizon raves
The swift advancing line of waves.
On: on: their frothy crests appear
Each moment nearer and more near.
Urge the dromedary's speed;
Spur to death the reeling steed;
If perchance ye yet may gain
The mountains that o'erhang the plain.

"Oh thou haughty land of Nod,
Hear the sentence of thy God.
Thou hast said 'Of all the hills
Whence, after autumn rains, the rills
  In silver trickle down,
The fairest is that mountain white
Which intercepts the morning light
  From Cain's imperial town.

On its first and gentlest swell
Are pleasant halls where nobles dwell;
And marble porticoes are seen
Peeping through terraced gardens green.
Above are olives, palms, and vines;
And higher yet the dark-blue pines;
And highest on the summit shines
The crest of everlasting ice.
Here let the God of Abel own
That human art hath wonders shown
Beyond his boasted paradise.'

"Therefore on that proud mountain's crown
Thy few surviving sons and daughters
Shall see their latest sun go down
Upon a boundless waste of waters.
None salutes and none replies;
None heaves a groan or breathes a prayer;
They crouch on earth with tearless eyes,
And clenched hands, and bristling hair.
The rain pours on: no star illumes
The blackness of the roaring sky.
And each successive billow booms
Nigher still and still more nigh.
And now upon the howling blast
The wreaths of spray come thick and fast;
And a great billow by the tempest curled
Falls with a thundering crash; and all is o'er.
And what is left of all this glorious world?
A sky without a beam, a sea without a shore.

"Oh thou fair land, where from their starry home
Cherub and seraph oft delight to roam,
Thou city of the thousand towers,
Thou palace of the golden stairs,
Ye gardens of perennial flowers,
Ye moated gates, ye breezy squares;

Ye parks amidst whose branches high
Oft peers the squirrel's sparkling eye;
Ye vineyards, in whose trellised shade
Pipes many a youth to many a maid;
Ye ports where rides the gallant ship;
  Ye marts where wealthy burghers meet;
Ye dark green lanes which know the trip
  Of woman's conscious feet;
Ye grassy meads where, when the day is done,
  The shepherd pens his fold;
Ye purple moors on which the setting sun
  Leaves a rich fringe of gold;
Ye wintry deserts where the larches grow;
Ye mountains on whose everlasting snow
  No human foot hath trod;
  Many a fathom shall ye sleep
  Beneath the grey and endless deep,
In the great day of the revenge of God."

THE COUNTRY CLERGYMAN'S TRIP TO CAMBRIDGE

AN ELECTION BALLAD. (1827)

As I sate down to breakfast in state,
  At my living of Tithing-cum-Boring,
With Betty beside me to wait,
  Came a rap that almost beat the door in.
I laid down my basin of tea,
  And Betty ceased spreading the toast,
"As sure as a gun, sir," said she,
  "That must be the knock of the post."

A letter—and free—bring it here—
  I have no correspondent who franks.
No! yes! Can it be? Why, my dear,
  'Tis our glorious, our Protestant Bankes.
"Dear sir, as I know you desire
  That the Church should receive due protection,
I humbly presume to require
  Your aid at the Cambridge election.

"It has lately been brought to my knowledge,
  That the Ministers fully design
To suppress each cathedral and college,
  And eject every learned divine.

To assist this detestable scheme
  Three nuncios from Rome are come over;
They left Calais on Monday by steam,
  And landed to dinner at Dover.

"An army of grim Cordeliers,
  Well furnished with relics and vermin,
Will follow, Lord Westmoreland fears,
  To effect what their chiefs may determine.
Lollard's bower, good authorities say,
  Is again fitting up for a prison;
And a wood-merchant told me to-day
  'Tis a wonder how faggots have risen.

"The finance scheme of Canning contains
  A new Easter-offering tax;
And he means to devote all the gains
  To a bounty on thumb-screws and racks.
Your living, so neat and compact—
  Pray, don't let the news give you pain!—
Is promised, I know for a fact,
  To an olive-faced Padre from Spain."

I read, and I felt my heart bleed,
  Sore wounded with horror and pity;
So I flew, with all possible speed,
  To our Protestant champion's committee.
True gentlemen, kind and well-bred!
  No fleering! no distance! no scorn!
They asked after my wife who is dead,
  And my children who never were born.

They then, like high-principled Tories,
  Called our Sovereign unjust and unsteady,
And assailed him with scandalous stories,
  Till the coach for the voters was ready.

That coach might be well called a casket
  Of learning and brotherly love:
There were parsons in boot and in basket;
  There were parsons below and above.

There were Sneaker and Griper, a pair
  Who stick to Lord Mulesby like leeches;
A smug chaplain of plausible air,
  Who writes my Lord Goslingham's speeches.
Dr. Buzz, who alone is a host,
  Who, with arguments weighty as lead,
Proves six times a week in the Post
  That flesh somehow differs from bread.

Dr. Nimrod, whose orthodox toes
  Are seldom withdrawn from the stirrup;
Dr. Humdrum, whose eloquence flows,
  Like droppings of sweet poppy syrup;
Dr. Rosygill puffing and fanning,
  And wiping away perspiration;
Dr. Humbug, who proved Mr. Canning
  The beast in St. John's Revelation.

A layman can scarce form a notion
  Of our wonderful talk on the road;
Of the learning, the wit, and devotion,
  Which almost each syllable showed:
Why divided allegiance agrees
  So ill with our free constitution;
How Catholics swear as they please,
  In hope of the priest's absolution;

How the Bishop of Norwich had bartered
  His faith for a legate's commission;
How Lyndhurst, afraid to be martyr'd,
  Had stooped to a base coalition;

How Papists are cased from compassion
  By bigotry, stronger than steel;
How burning would soon come in fashion,
  And how very bad it must feel.

We were all so much touched and excited
  By a subject so direly sublime,
That the rules of politeness were slighted,
  And we all of us talked at a time;
And in tones, which each moment grew louder,
  Told how we should dress for the show,
And where we should fasten the powder,
  And if we should bellow or no.

Thus from subject to subject we ran,
  And the journey passed pleasantly o'er,
Till at last Dr. Humdrum began;
  From that time I remember no more.
At Ware he commenced his prelection,
  In the dullest of clerical drones;
And when next I regained recollection
  We were rumbling o'er Trumpington stones.

SONG. (1827)

O STAY, Madonna! stay;
'Tis not the dawn of day
That marks the skies with yonder opal streak:
The stars in silence shine;
Then press thy lips to mine,
And rest upon my neck thy fervid cheek.

O sleep, Madonna! sleep;
Leave me to watch and weep
O'er the sad memory of departed joys,
O'er hope's extinguished beam,
O'er fancy's vanished dream,
O'er all that nature gives and man destroys.

O wake, Madonna! wake;
Even now the purple lake
Is dappled o'er with amber flakes of light;
A glow is on the hill;
And every trickling rill
In golden threads leaps down from yonder height.

O fly, Madonna! fly,
Lest day and envy spy
What only love and night may safely know:
Fly, and tread softly, dear!
Lest those who hate us hear
The sounds of thy light footsteps as they go.

THE DELIVERANCE OF VIENNA

TRANSLATED FROM VINCENZIO DA FILICAIA

(*Published in the "Winter's Wreath," Liverpool*, 1828)

"Le corde d' oro elette," &c.

THE chords, the sacred chords of gold,
Strike, oh Muse, in measure bold;
And frame a sparkling wreath of joyous songs
For that great God to whom revenge belongs.
Who shall resist his might,
Who marshals for the fight
Earthquake and thunder, hurricane and flame?
He smote the haughty race
Of unbelieving Thrace,
And turned their rage to fear, their pride to shame.
He looked in wrath from high,
Upon their vast array;
And, in the twinkling of an eye,
Tambour, and trump, and battle-cry,
And steeds, and turbaned infantry,
Passed like a dream away.
Such power defends the mansions of the just:
But, like a city without walls,
The grandeur of the mortal falls
Who glories in his strength, and makes not God his trust.

The proud blasphemers thought all earth their own;
They deemed that soon the whirlwind of their ire
Would sweep down tower and palace, dome and spire,
The Christian altars and the Augustan throne.
And soon, they cried, shall Austria bow
To the dust her lofty brow.
The princedoms of Almayne
Shall wear the Phrygian chain;
In humbler waves shall vassal Tiber roll;
And Rome, a slave forlorn,
Her laurelled tresses shorn,
Shall feel our iron in her inmost soul.
Who shall bid the torrent stay?
Who shall bar the lightning's way?
Who arrest the advancing van
Of the fiery Ottoman?

As the curling smoke wreaths fly
When fresh breezes clear the sky,
Passed away each swelling boast
Of the misbelieving host.
From the Hebrus rolling far
Came the murky cloud of war,
And in shower and tempest dread
Burst on Austria's fenceless head.
But not for vaunt or threat
Didst Thou, oh Lord, forget
The flock so dearly bought, and loved so well.
Even in the very hour
Of guilty pride and power
Full on the circumcised Thy vengeance fell.
Then the fields were heaped with dead,
Then the streams with gore were red,
And every bird of prey, and every beast,
From wood and cavern thronged to Thy great feast.

What terror seized the fiends obscene of Nile!
How wildly, in his place of doom beneath,
Arabia's lying prophet gnashed his teeth,
And cursed his blighted hopes and wasted guile!
When, at the bidding of Thy sovereign might,
Flew on their destined path
Thy messengers of wrath,
Riding on storms and wrapped in deepest night.
The Phthian mountains saw,
And quaked with mystic awe:
The proud Sultana of the Straits bowed down
Her jewelled neck and her embattled crown.
The miscreants, as they raised their eyes
Glaring defiance on Thy skies,
Saw adverse winds and clouds display
The terrors of their black array;—
Saw each portentous star
Whose fiery aspect turned of yore to flight
The iron chariots of the Canaanite
Gird its bright harness for a deadlier war.

Beneath Thy withering look
Their limbs with palsy shook;
Scattered on earth the crescent banners lay;
Trembled with panic fear
Sabre and targe and spear,
Through the proud armies of the rising day.
Faint was each heart, unnerved each hand;
And, if they strove to charge or stand,
Their efforts were as vain
As his who, scared in feverish sleep
By evil dreams, essays to leap,
Then backward falls again.
With a crash of wild dismay,
Their ten thousand ranks gave way;
Fast they broke, and fast they fled;
Trampled, mangled, dying, dead,

Horse and horseman mingled lay;
Till the mountains of the slain
Raised the valleys to the plain.
Be all the glory to Thy name divine!
The swords were ours; the arm, O Lord, was Thine.

Therefore to Thee, beneath whose footstool wait
The powers which erring man calls Chance and
Fate,
To Thee who hast laid low
The pride of Europe's foe,
And taught Byzantium's sullen lords to fear,
I pour my spirit out
In a triumphant shout,
And call all ages and all lands to hear.
Thou who evermore endurest,
Loftiest, mightiest, wisest, purest,
Thou whose will destroys or saves,
Dread of tyrants, hope of slaves,
The wreath of glory is from Thee,
And the red sword of victory.
There where exulting Danube's flood
Runs stained with Islam's noblest blood
From that tremendous field,
There where in mosque the tyrants met,
And from the crier's minaret
Unholy summons pealed,
Pure shrines and temples now shall be
Decked for a worship worthy Thee.
To Thee thy whole creation pays
With mystic sympathy its praise,
The air, the earth, the seas:
The day shines forth with livelier beam;
There is a smile upon the stream,
An anthem on the breeze.
Glory, they cry, to Him whose might
Hath turned the barbarous foe to flight,

Whose arm protects with power divine
The city of his favoured line.
The caves, the woods, the rocks, repeat the sound;
The everlasting hills roll the long echoes round.

But, if Thy rescued church may dare
Still to besiege Thy throne with prayer,
Sheathe not, we implore Thee, Lord,
Sheathe not Thy victorious sword.
Still Panonia pines away,
Vassal of a double sway:
Still Thy servants groan in chains,
Still the race which hates Thee reigns:
Part the living from the dead:
Join the members to the head:
Snatch Thine own sheep from yon fell monster's hold;
Let one kind shepherd rule one undivided fold.

He is the victor, only he
Who reaps the fruits of victory.
We conquered once in vain,
When foamed the Ionian waves with gore,
And heaped Lepanto's stormy shore
With wrecks and Moslem slain.
Yet wretched Cyprus never broke
The Syrian tyrant's iron yoke.
Shall the twice vanquished foe
Again repeat his blow?
Shall Europe's sword be hung to rust in peace?
No—let the red-cross ranks
Of the triumphant Franks
Bear swift deliverance to the shrines of Greece,
And in her inmost heart let Asia feel
The avenging plagues of Western fire and steel.

Oh God! for one short moment raise
The veil which hides those glorious days.

The flying foes I see Thee urge
Even to the river's headlong verge.
Close on their rear the loud uproar
Of fierce pursuit from Ister's shore
Comes pealing on the wind;
The Rab's wild waters are before,
The Christian sword behind.
Sons of perdition, speed your flight.
No earthly spear is in the rest;
No earthly champion leads to fight
The warriors of the West.
The Lord of Hosts asserts His old renown,
Scatters, and smites, and slays, and tramples down
Fast, fast, beyond what mortal tongue can say
Or mortal fancy dream,
He rushes on his prey:
Till, with the terrors of the wondrous theme
Bewildered and appalled, I cease to sing,
And close my dazzled eye, and rest my wearied wing.

THE ARMADA. (1832)

A FRAGMENT

ATTEND, all ye who list to hear our noble England's praise;
I tell of the thrice famous deeds she wrought in ancient days,
When that great fleet invincible against her bore in vain
The richest spoils of Mexico, the stoutest hearts of Spain.

It was about the lovely close of a warm summer day,
There came a gallant merchant-ship full sail to Plymouth Bay;
Her crew hath seen Castile's black fleet, beyond Aurigny's isle,
At earliest twilight, on the waves lie heaving many a mile.
At sunrise she escaped their van, by God's especial grace;
And the tall Pinta, till the noon, had held her close in chase.
Forthwith a guard at every gun was placed along the wall;
The beacon blazed upon the roof of Edgecumbe's lofty hall;

QUEEN ELIZABETH.

From the original painting by Marcus Gheeraedts at Welbeck Abbey, the property of the Duke of Portland.

Many a light fishing-bark put out to pry along the coast,
And with loose rein and bloody spur rode inland many a post.
With his white hair unbonneted, the stout old sheriff comes ;
Behind him march the halberdiers ; before him sound the drums ;
His yeomen round the market cross make clear an ample space ;
For there behoves him to set up the standard of Her Grace.
And haughtily the trumpets peal, and gaily dance the bells,
As slow upon the labouring wind the royal blazon swells.
Look how the Lion of the sea lifts up his ancient crown,
And underneath his deadly paw treads the gay lilies down.
So stalked he when he turned to flight, on that famed Picard field,
Bohemia's plume, and Genoa's bow, and Cæsar's eagle shield.
So glared he when at Agincourt in wrath he turned to bay,
And crushed and torn beneath his claws the princely hunters lay.
Ho ! strike the flagstaff deep, sir Knight : ho ! scatter flowers, fair maids :
Ho ! gunners, fire a loud salute : ho ! gallants, draw your blades :
Thou sun, shine on her joyously ; ye breezes, waft her wide ;
Our glorious SEMPER EADEM, the banner of our pride.

The freshening breeze of eve unfurled that banner's massy fold;
The parting gleam of sunshine kissed that haughty scroll of gold;
Night sank upon the dusky beach, and on the purple sea,
Such night in England ne'er had been, nor e'er again shall be.
From Eddystone to Berwick bounds, from Lynn to Milford Bay,
That time of slumber was as bright and busy as the day;
For swift to east and swift to west the ghastly war-flame spread,
High on St. Michael's Mount it shone: it shone on Beachy Head.
Far on the deep the Spaniard saw, along each southern shire,
Cape beyond cape, in endless range, those twinkling points of fire.
The fisher left his skiff to rock on Tamar's glittering waves:
The rugged miners poured to war from Mendip's sunless caves:
O'er Longleat's towers, o'er Cranbourne's oaks, the fiery herald flew:
He roused the shepherds of Stonehenge, the rangers of Beaulieu.
Right sharp and quick the bells all night rang out from Bristol town,
And ere the day three hundred horse had met on Clifton down;
The sentinel on Whitehall gate looked forth into the night,
And saw o'erhanging Richmond Hill the streak of blood-red light.
Then bugle's note and cannon's roar the deathlike silence broke,
And with one start, and with one cry, the royal city woke.

At once on all her stately gates arose the answering fires;
At once the wild alarum clashed from all her reeling spires;
From all the batteries of the Tower pealed loud the voice of fear;
And all the thousand masts of Thames sent back a louder cheer:
And from the furthest wards was heard the rush of hurrying feet,
And the broad streams of pikes and flags rushed down each roaring street;
And broader still became the blaze, and louder still the din,
As fast from every village round the horse came spurring in:
And eastward straight from wild Blackheath the warlike errand went,
And roused in many an ancient hall the gallant squires of Kent.
Southward from Surrey's pleasant hills flew those bright couriers forth;
High on bleak Hampstead's swarthy moor they started for the north;
And on, and on, without a pause untired they bounded still:
All night from tower to tower they sprang; they sprang from hill to hill:
Till the proud peak unfurled the flag o'er Darwin's rocky dales,
Till like volcanoes flared to heaven the stormy hills of Wales,
Till twelve fair counties saw the blaze on Malvern's lonely height,
Till streamed in crimson on the wind the Wrekin's crest of light,

Till broad and fierce the star came forth on Ely's stately fane,
And tower and hamlet rose in arms o'er all the boundless plain;
Till Belvoir's lordly terraces the sign to Lincoln sent,
And Lincoln sped the message on o'er the wide vale of Trent;
Till Skiddaw saw the fire that burnt on Gaunt's embattled pile,
And the red glare on Skiddaw roused the burghers of Carlisle.

* * * * *

INSCRIPTION

ON THE

STATUE OF LORD WM. BENTINCK

AT CALCUTTA. (1835)

TO

WILLIAM CAVENDISH BENTINCK,

Who, during seven years, ruled India with eminent
Prudence, Integrity, and Benevolence:
Who, placed at the head of a great Empire, never
laid aside
The simplicity and moderation of a private citizen:
Who infused into Oriental despotism the spirit of
British Freedom:
Who never forgot that the end of Government is
The happiness of the Governed:
Who abolished cruel rites:
Who effaced humiliating distinctions:
Who gave liberty to the expression of public opinion:
Whose constant study it was, to elevate the intellectual
And moral character of the Nations committed to
his charge:
This Monument
Was erected by men,
Who, differing in Race, in Manners, in Language,
And in Religion,
Cherish, with equal veneration and gratitude,
The memory of his wise, upright,
And paternal Administration.

EPITAPH

ON

SIR BENJAMIN HEATH MALKIN

AT CALCUTTA. (1837)

This monument
Is sacred to the memory
Of
SIR BENJAMIN HEATH MALKIN, Knight,
One of the Judges of The Supreme Court of
Judicature:
A man eminently distinguished
By his literary and scientific attainments,
By his professional learning and ability,
By the clearness and accuracy of his intellect,
By diligence, by patience, by firmness, by love of truth,
By public spirit, ardent and disinterested,
Yet always under the guidance of discretion,
By rigid uprightness, by unostentatious piety,
By the serenity of his temper,
And by the benevolence of his heart.

He was born on the 29th September, 1797. He died on the 21st October, 1837.

THE LAST BUCCANEER. (1839)

THE winds were yelling, the waves were swelling,
The sky was black and drear,
When the crew with eyes of flame brought the ship without a name
Alongside the last Buccaneer.

"Whence flies your sloop full sail before so fierce a gale,
When all others drive bare on the seas?
Say, come ye from the shore of the holy Salvador,
Or the gulf of the rich Caribbees?"

"From a shore no search hath found, from a gulf no line can sound,
Without rudder or needle we steer;
Above, below, our bark, dies the sea fowl and the shark,
As we fly by the last Buccaneer.

"To-night there shall be heard on the rocks of Cape de Verde
A loud crash, and a louder roar;
And to-morrow shall the deep, with a heavy moaning, sweep
The corpses and wreck to the shore."

The stately ship of Clyde securely now may ride
In the breath of the citron shades;
And Severn's towering mast securely now flies fast,
Through the sea of the balmy Trades.

From St. Jago's wealthy port, from Havannah's royal fort,
The seaman goes forth without fear ;
For since that stormy night not a mortal hath had sight
Of the flag of the last Buccaneer.

EPITAPH ON A JACOBITE. (1845)

To my true king I offered free from stain
Courage and faith ; vain faith, and courage vain.
For him, I threw lands, honours, wealth, away,
And one dear hope, that was more prized than they.
For him I languished in a foreign clime,
Grey-haired with sorrow in my manhood's prime ;
Heard on Lavernia Scargill's whispering trees,
And pined by Arno for my lovelier Tees ;
Beheld each night my home in fevered sleep,
Each morning started from the dream to weep ;
Till God, who saw me tried too sorely, gave
The resting place I asked, an early grave.
Oh thou, whom chance leads to this nameless stone,
From that proud country which was once mine own,
By those white cliffs I never more must see,
By that dear language which I spake like thee,
Forget all feuds, and shed one English tear
O'er English dust. A broken heart lies here.

EPITAPH ON LORD METCALFE. (1847)

Near this stone is laid
CHARLES LORD METCALFE,
A statesman tried in many high offices
And difficult conjunctures,
And found equal to all.
The three greatest Dependencies of the British Crown
Were successively entrusted to his care.
In India, his fortitude, his wisdom,
His probity, and his moderation,
Are held in honourable remembrance
By men of many races, languages, and religions.
In Jamaica, still convulsed by a social revolution,
His prudence calmed the evil passions
Which long suffering had engendered in one class
And long domination in another.
In Canada, not yet recovered from the calamities of civil war,
He reconciled contending factions
To each other, and to the Mother Country.
Costly monuments in Asiatic and American cities
Attest the gratitude of the nations which he ruled.
This tablet records the sorrow and the pride
With which his memory is cherished by his family.

TRANSLATION FROM PLAUTUS. (1850)

[The author passed a part of the summer and autumn of 1850 at Ventnor, in the Isle of Wight. He usually, when walking alone, had with him a book. On one occasion, as he was loitering in the landslip near Bonchurch, reading the "Rudens" of Plautus, it struck him that it might be an interesting experiment to attempt to produce something which might be supposed to resemble passages in the lost Greek drama of Diphilus, from which the "Rudens" appears to have been taken. He selected one passage in the "Rudens," of which he then made the following version, which he afterwards copied out at the request of a friend to whom he had repeated it.]

Act IV. Sc. vii.

DÆMONES. O Gripe, Gripe, in ætate hominum plurimæ
Fiunt transennæ, ubi decipiuntur dolis ;
Atque edepol in eas plerumque esca imponitur.
Quam si quis avidus pascit escam avariter,
Decipitur in transenna avaritia sua.
Ille, qui consulte, docte, atque astute cavet,
Diutine uti bene licet partum bene.
Mi istæc videtur præda prædatum irier :
Ut cum majore dote abeat, quam advenerit.
Egone ut, quod ad me adlatum esse alienum sciam,
Calem ? Minime istuc faciet noster Dæmones.
Semper cavere hoc sapientes æquissimum est,
Ne conscii sint ipsi maleficiis suis.
Ego, mihi quum lusi, nil moror ullum lucrum.
GRIPUS. Spectavi ego pridem Comicos ad istum modum
Sapienter dicta dicere, atque iis plaudier,
Quum illos sapientis mores monstrabant poplo ;
Sed quum inde suam quisque ibant diversi domum,
Nullus erat illo pacto, ut illi jusserant.

ΔΑΙΜ. Ὦ Γρῖπε, Γρῖπε, πλεῖστα παγίδων σχήματα
ἴδοι τις ἂν πεπηγμέν' ἐν θνητῶν βίῳ,
καὶ πλεῖστ' ἐπ' αὐτοῖς δελέαθ', ὧν ἐπιθυμίᾳ
ὀρεγόμενός τις ἐν κακοῖς ἁλίσκεται·
ὅστις δ' ἀπιστεῖ καὶ σοφῶς φυλάττεται
καλῶς ἀπολαύει τῶν καλῶς πεπορισμένων.
ἅρπαγμα δ' οὐχ ἅρπαγμ' ὁ λάρναξ οὑτοσὶ,
ἀλλ' αὐτὸς, οἶμαι, μᾶλλον ἁρπάξει τινά.
τόνδ' ἄνδρα κλέπτειν τἀλλότρι'—εὐφήμει, τάλαν·
ταυτήν γε μὴ μαίνοιτο μανίαν Δαιμονῆς,
τόδε γὰρ ἀεὶ σοφοῖσιν εὐλαβητέον,
μή τί ποθ' ἑαυτῷ τις ἀδίκημα συννοῇ·
κέρδη δ' ἔμοιγε πάνθ' ὅσοις εὐφραίνομαι,
κέρδος δ' ἀκερδὲς ὃ τοὐμὸν ἀλγύνει κέαρ.

ΓΡΙΠ. κἀγὼ μὲν ἤδη κωμικῶν ἀκῆκοα
σεμνῶς λεγόντων τοιάδε, τοὺς δὲ θεωμένους
κροτεῖν, ματαίοις ἡδομένους σοφίσμασιν·
εἶθ', ὡς ἀπῆλθ' ἕκαστος οἴκαδ', οὐδενὶ
οὐδὲν παρέμεινε τῶν καλῶς εἰρημένων.

VALENTINE

TO THE HON. MARY C. STANHOPE

(DAUGHTER OF LORD AND LADY MAHON)[1]

1851

HAIL, day of Music, day of Love,
On earth below, in air above.
In air the turtle fondly moans,
The linnet pipes in joyous tones;
On earth the postman toils along,
Bent double by huge bales of song,
Where, rich with many a gorgeous dye,
Blazes all Cupid's heraldry—
Myrtles and roses, doves and sparrows,
Love-knots and altars, lamps and arrows.
What nymph without wild hopes and fears
The double rap this morning hears?
Unnumbered lasses, young and fair,
From Bethnal Green to Belgrave Square,
With cheeks high flushed, and hearts loud beating,
Await the tender annual greeting.
The loveliest lass of all is mine—
Good morrow to my Valentine!

Good morrow, gentle Child! and then
Again good morrow, and again,

[1] Already published by Earl Stanhope in his Miscellanies, 1863.

Good morrow following still good morrow,
Without one cloud of strife or sorrow.
And when the God to whom we pay
In jest our homages to-day
Shall come to claim, no more in jest,
His rightful empire o'er thy breast,
Benignant may his aspect be,
His yoke the truest liberty:
And if a tear his power confess,
Be it a tear of happiness.
It shall be so. The Muse displays
The future to her votary's gaze;
Prophetic rage my bosom swells—
I taste the cake—I hear the bells!
From Conduit Street the close array
Of chariots barricades the way
To where I see, with outstretched hand,
Majestic, thy great kinsman stand,[1]
And half unbend his brow of pride,
As welcoming so fair a bride.
Gay favours, thick as flakes of snow,
Brighten St. George's portico:
Within I see the chancel's pale,
The orange flowers, the Brussels veil,
The page on which those fingers white,
Still trembling from the awful rite,
For the last time shall faintly trace
The name of Stanhope's noble race.
I see kind faces round thee pressing,
I hear kind voices whisper blessing;
And with those voices mingles mine—
All good attend my Valentine!

T. B. MACAULAY.

St. Valentine's Day, 1851.

[1] The statue of Mr. Pitt in Hanover Square.

PARAPHRASE OF A PASSAGE IN THE CHRONICLE OF THE MONK OF ST. GALL (1856)

[In the summer of 1856, the author travelled with a friend through Lombardy. As they were on the road between Novara and Milan, they were conversing on the subject of the legends relating to that country. The author remarked to his companion that Mr. Panizzi, in the Essay on the Romantic Narrative Poetry of the Italians, prefixed to his edition of Bojardo, had pointed out an instance of the conversion of ballad poetry into prose narrative which strongly confirmed the theory of Perizonius and Niebuhr, upon which "The Lays of Ancient Rome" are founded; and, after repeating an extract which Mr. Panizzi has given from the chronicle of "The Monk of St. Gall," he proceeded to frame a metrical paraphrase. The note in Mr. Panizzi's work (vol. i. p. 123, note *b*) is here copied verbatim.]

"THE monk says that Oger was with Desiderius, King of Lombardy, watching the advance of Charlemagne's army. The king often asked Oger where was Charlemagne. Quando videris, inquit, segetem campis inhorrescere, ferreum Padum et Ticinum marinis fluctibus ferro nigrantibus muros civitatis inundantes, tunc est spes Caroli venientis. His nedum expletis primum ad occasum Circino vel Borea cœpit apparere, quasi nubes tenebrosa, quæ diem clarissimam horrentes convertit in umbras. Sed propiante Imperatore, ex armorum splendore, dies omni nocte tenebrosior oborta est inclusis. Tunc visus est ipse ferreus Carolus ferrea galea cristatus, ferreis manicis armillatus, &c. &c. His igitur, quæ ego balbus et edentulus, non ut debui circuitu tardiore

diutius explicare tentavi, veridicus speculator Oggerus celerrimo visu contuitus dixit ad Desiderium: Ecce, habes quem tantopere perquisisti. Et hæc dicens, pene exanimis cecidit.—MONACH. SANGAL. *de Reb. Bel. Caroli Magni.* lib. ii. § xxvi. Is this not evidently taken from poetical effusions?"

PARAPHRASE

To Oggier spake King Didier:
  "When cometh Charlemagne?
We looked for him in harvest:
  We looked for him in rain.
Crops are reaped; and floods are past;
  And still he is not here.
Some token show, that we may know
  That Charlemagne is near."

Then to the King made answer
  Oggier, the christened Dane:
"When stands the iron harvest,
  Ripe on the Lombard plain,
That stiff harvest which is reaped
  With sword of knight and peer,
Then by that sign ye may divine
  That Charlemagne is near.

"When round the Lombard cities
  The iron flood shall flow,
A swifter flood than Ticin,
  A broader flood than Po,
Frothing white with many a plume
  Dark blue with many a spear,
Then by that sign ye may divine
  That Charlemagne is near."

LINES WRITTEN ON THE NIGHT OF THE 30TH OF JULY, 1847

AT THE CLOSE OF AN UNSUCCESSFUL CONTEST FOR EDINBURGH

THE day of tumult, strife, defeat, was o'er;
  Worn out with toil, and noise, and scorn, and spleen,
I slumbered, and in slumber saw once more
  A room in an old mansion,[1] long unseen.

That room, methought, was curtained from the light;
  Yet through the curtains shone the moon's cold ray
Full on a cradle, where, in linen white,
  Sleeping life's first soft sleep, an infant lay.

Pale flickered on the hearth the dying flame,
  And all was silent in that ancient hall,
Save when by fits on the low night-wind came
  The murmur of the distant waterfall.

And lo! the fairy queens who rule our birth
  Drew nigh to speak the new born baby's doom:
With noiseless step, which left no trace on earth,
  From gloom they came, and vanished into gloom.

Not deigning on the boy a glance to cast
  Swept careless by the gorgeous Queen of Gain;
More scornful still, the Queen of Fashion passed,
  With mincing gait and sneer of cold disdain.

[1] Rothley Temple, Leicestershire.

The Queen of Power tossed high her jewelled head,
  And o'er her shoulder threw a wrathful frown:
The Queen of Pleasure on the pillow shed
  Scarce one stray rose-leaf from her fragrant crown.

Still Fay in long procession followed Fay;
  And still the little couch remained unblest:
But, when those wayward sprites had passed away,
  Came One, the last, the mightiest, and the best.

Oh glorious lady, with the eyes of light
  And laurels clustering round thy lofty brow,
Who by the cradle's side didst watch that night,
  Warbling a sweet strange music, who wast thou?

"Yes, darling; let them go;" so ran the strain:
  "Yes; let them go, gain, fashion, pleasure, power,
And all the busy elves to whose domain
  Belongs the nether sphere, the fleeting hour,

"Without one envious sigh, one anxious scheme,
  The nether sphere, the fleeting hour resign,
Mine is the world of thought, the world of dream,
  Mine all the past, and all the future mine.

"Fortune, that lays in sport the mighty low,
  Age, that to penance turns the joys of youth,
Shall leave untouched the gifts which I bestow,
  The sense of beauty and the thirst of truth.

"Of the fair brotherhood who share my grace,
  I, from thy natal day, pronounce thee free;
And, if for some I keep a nobler place,
  I keep for none a happier than for thee.

"There are who, while to vulgar eyes they seem
  Of all my bounties largely to partake,
Of me as of some rival's handmaid deem,
  And court me but for gain's, power's, fashion's sake.

"To such, though deep their lore, though wide their fame,
  Shall my great mysteries be all unknown:
But thou, through good and evil, praise and blame,
  Wilt not thou love me for myself alone?

"Yes; thou wilt love me with exceeding love;
  And I will tenfold all that love repay,
Still smiling, though the tender may reprove,
  Still faithful, though the trusted may betray.

"For aye mine emblem was, and aye shall be,
  The ever-during plant whose bough I wear,
Brightest and greenest then, when every tree
  That blossoms in the light of Time is bare.

"In the dark hour of shame, I deigned to stand
  Before the frowning peers at Bacon's side:
On a far shore I smoothed with tender hand,
  Through months of pain, the sleepless bed of Hyde;

"I brought the wise and brave of ancient days
  To cheer the cell where Raleigh pined alone:
I lighted Milton's darkness with the blaze
  Of the bright ranks that guard the eternal throne.

"And even so, my child, it is my pleasure
  That thou not then alone shouldst feel me nigh,
When in domestic bliss and studious leisure,
  Thy weeks uncounted come, uncounted fly;

"Not then alone, when myriads, closely pressed
Around thy car, the shout of triumph raise;
Nor when, in gilded drawing rooms, thy breast
Swells at the sweeter sound of woman's praise.

"No: when on restless night dawns cheerless morrow,
When weary soul and wasting body pine,
Thine am I still, in danger, sickness, sorrow,
In conflict, obloquy, want, exile, thine;

"Thine, where on mountain waves the snowbirds scream,
Where more than Thule's winter barbs the breeze,
Where scarce, through lowering clouds, one sickly gleam
Lights the drear May-day of Antarctic seas;

"Thine, when around thy litter's track all day
White sandhills shall reflect the blinding glare;
Thine, when, through forests breathing death, thy way
All night shall wind by many a tiger's lair;

"Thine most, when friends turn pale, when traitors fly,
When, hard beset, thy spirit, justly proud,
For truth, peace, freedom, mercy, dares defy
A sullen priesthood and a raving crowd.

"Amidst the din of all things fell and vile,
Hate's yell, and envy's hiss, and folly's bray,
Remember me; and with an unforced smile
See riches, baubles, flatterers, pass away.

"Yes: they will pass away; nor deem it strange:
They come and go, as comes and goes the sea:
And let them come and go: thou, through all change,
Fix thy firm gaze on virtue and on me."

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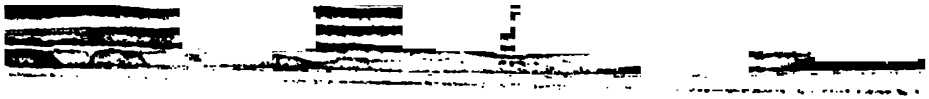

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